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BIOGRAPHY.

LIFE OF THE REV. WILLIAM TENNENT.

[*Continued from page* 103.]

THE writer of these memoirs was greatly interested by these uncommon events; and, on a favourable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but, being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought,—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs, of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng. On which he tapped me on the shoulder, and said, 'You must return to the

earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble, gave me such a shock, that I fainted repeatedly." He added, "Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not, in some measure, relate to it, could command my serious attention."*

* The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He, accordingly, wrote to every person he could think of, likely to have conversed with Mr. T. on the subject. He received several answers; but the following letter from the worthy successor of Mr. Tennent, in the pastoral charge of his church, will answer for the author's purpose.

"*Monmouth, New-Jersey, Dec.* 10, 1805.

"Dear Sir,

"Agreeably to your request, I now send you in writing the remarkable account, which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God, (while travelling together from Monmouth to Princeton) I mentioned to Mr. Tennent that I should be highly gratified in hearing, from his own mouth, an account of the *Trance* which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying, that he had been sick with a fever; that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm, and perceived a small tremor in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed and the people collected; but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother, Gilbert, became impatient with the young gentleman, and said to him, '*What! a man not dead who is cold and stiff as a stake!*' The importunate young friend, however, prevailed; another day was appointed for the burial,

It is not surprising, that after so affecting an account, strong solicitude should have been felt for further information as to the words, or at least the subjects of praise and adoration, which Mr. Tennent had heard. But when he was requested to communicate

and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared excepting the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, he pleaded for half an hour, and then for a quarter of an hour; when, just at the close of this period, on which hung his last hope, Mr. Tennent opened his eyes. They then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

" This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, ' Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.' He replied in the following words: ' As *to dying*—I found my fever increase, and I became weaker and weaker until, *all at once*, I found myself in heaven, as I thought. I saw no shape as to the Deity, *but glory all unutterable!*' Here he paused, as though unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded, ' I can say, as St. Paul did,-I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said, ' You must go back.' These words went through me; nothing could have shocked me more; I cried out, Lord, must I go back! With this shock I opened my eyes in this world. When I saw I was in the world I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation.'

" Mr. Tennent further informed me, that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name. That he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*. But, that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things, which he there obtained, continued all the time in their full strength; so that he was continually in something like an ecstacy of mind. ' And,' said he, ' for three years, the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it."

these, he gave a decided negative, adding, "You will know them, with many other particulars hereafter, as you will find the whole among my papers;" alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.*

The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason, to believe, that in every age of the world instances like that which is here recorded, have occurred, to furnish *living testimony* of the reality of the invisible world, and of the infinite importance of eternal concerns?

As soon as circumstances would permit, Mr. Tennent was licensed, and began to preach the everlasting gospel with great zeal and success. The death of his brother John,† who had been some time settled as minister of the Presbyterian church at Freehold, in the county of Monmouth, New-Jersey, left that congregation in a destitute state. They had experienced so much spiritual benefit from the indefatigable labours, and pious zeal of this able minister of Jesus Christ, that they soon turned their attention to his brother, who was received on trial, and after one year, was found to be no unworthy successor to so excellent a predecessor. In October, 1733, Mr. Tennent was regularly ordained their pastor, and continued so through the whole of a pretty long life; one of the best proofs of ministerial fidelity.

* It was so ordered, in the course of divine Providence, that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of heaven! Mr. Tennent's death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house, after his death, (the writer being with the American army at the Valley-Forge) his son came from Charleston, and took his mother, and his father's papers and property, and returned to Carolina. About fifty miles from Charleston, the son was suddenly taken sick and died among entire strangers; and never since, though the writer was also left executor to the son, could any trace of the father's papers be discovered by him.

† The following entry in the records of the church at Freehold, shows the opinion of that church with regard to Mr. John Tennent's usefulness.

"Lord's day, April 23d, 1732. The Reverend and dear Mr. John Tennent departed this life between eight and nine o'clock this morning. A mournful providence, and cause of great humiliation to this poor congregation, to be bereaved in the flower of youth, of the most laborious, successful, well qualified, pious pastor this age afforded, though but a youth of 25 years, 5 months and 11 days of age."

Although his salary was small, (it is thought under 100*l.*) yet the glebe belonging to the church was an excellent plantation, on which he lived, and which, with care and good farming, was capable of maintaining a family with comfort. But his inattention to the things of this world was so great, that he left the management of his temporal concerns wholly to a faithful servant, in whom he placed great confidence. After a short time he found his worldly affairs were becoming embarrassed. His steward reported to him that he was in debt to the merchant between 20*l.* and 30*l.* and he knew of no means of payment, as the crops had fallen short. Mr. Tennent mentioned this to an intimate friend, a merchant of New-York, who was on a visit at his house. His friend told him, that this mode of life would not do, that he must get a wife, to attend to his temporal affairs, and to comfort his leisure hours by conjugal endearments. He smiled at the idea, and assured him, it never could be the case, unless some friend would provide one for him, for he knew not how to go about it. His friend told him he was ready to undertake the business; that he had a sister-in-law, an excellent woman, of great piety, a widow, of his own age, and one peculiarly suited in all respects to his character and circumstances. In short, that she was every thing he ought to look for; and if he would go with him to New-York the next day, he would settle the negociation for him. To this he soon assented. The next evening found him in that city, and before noon, the day after, he was introduced to Mrs. Noble. He was much pleased with her appearance; and, when left alone with her, abruptly told her, that he supposed her brother had informed her of his errand; that neither his time nor inclination would suffer him to use much ceremony; but that if she approved the measure he would attend his charge on the next sabbath, and return on Monday, be married and immediately take her home. The lady, with some hesitation and difficulty, at last consented, being convinced that his situation and circumstances rendered it proper. Thus, in one week, she found herself mistress of his house. She proved a most invaluable treasure to him, more than answering every thing said of her by an affectionate brother. She took the care of his temporal concerns upon her, extricated him from debt, and, by a happy union of prudence and economy, so managed all his worldly business, that in a few years his circumstances became easy and comfortable. In a word, in her was literally fulfilled the declaration of Solomon, that "a virtuous woman is a crown to her husband, and that her price is far above rubies." Besides several children who died in infancy, he had by her three sons, who attained the age of man-

hood; John, who studied physic, and died in the West-Indies when about thirty-three years of age; William, a man of superior character, and minister of the Independent church in Charleston, South-Carolina, who died the latter end of September or beginning of October, A. D. 1777, about thirty-seven years old; and Gilbert, who also practised physic, and died at Freehold before his father, aged twenty-eight years. Few parents could boast three sons of a more manly or handsome appearance; and the father gave them the most liberal education that the country could afford.

Mr. Tennent's inattention to earthly things continued till his eldest son was about three years old, when he led him out into the fields on a Lord's day after public worship. The design of the walk was for religious meditation. As he went along, accidentally casting his eye on the child, a thought suddenly struck him, and he asked himself this question: "Should God in his providence take me hence, what would become of this child and its mother, for whom I have never taken any personal care to make provision? How can I answer this negligence to God and to them?" The impropriety of his inattention to the relative duties of life, which God had called him to; and the consideration of the sacred declaration, "that he who does not provide for his own household, has denied the faith, and is worse than an infidel," had such an impressive effect on his mind, that it almost deprived him of his senses. He saw his conduct, which before he thought arose entirely from a deep sense of divine things, in a point of light in which he never before had viewed it. He immediately attempted to return home, but so great was his distress, that it was with difficulty he could get along; till, all at once, he was relieved by as suddenly recurring to that text of scripture, which came into his mind with extraordinary force, "But unto the tribe of Levi Moses gave not any inheritance, the Lord God of Israel was their inheritance." Such, however, was the effect of this unexpected scene on Mr. Tennent's mind and judgment, that ever afterwards he prudently attended to the temporal business of life, still, however, in perfect subordination to the great things of eternity, and became fully convinced that God was to be faithfully served, as well by discharging relative duties in his love and fear, as by the more immediate acts of devotion. He clearly perceived, that every duty had its proper time and place, as well as motive; that we had a right, and were called of God, to eat and drink, and to be properly clothed; and of course that care should be taken to procure those things, provided that all be done to the glory of God. In the

duties of a gospel minister, however, especially as they related to his pastoral charge, he still engaged with the utmost zeal and faithfulness; and was esteemed by all ranks and degrees, as far as his labours extended, as a fervent, useful, and successful preacher of the gospel.

His judgment of mankind was such as to give him a marked superiority, in this respect, over his contemporaries, and greatly aided him in his ministerial functions. He was scarcely ever mistaken in the character of a man with whom he conversed, though it was but for a few hours. He had an independent mind, which was seldom satisfied on important subjects without the best evidence that was to be had. His manner was remarkably impressive; and his sermons, although seldom polished, were generally delivered with such indescribable power, that he was truly an able and a successful minister of the New-Testament. He could say things from the pulpit, which if said by almost any other man, would have been thought a violation of propriety. But by him they were delivered in a manner so peculiar to himself, and so extremely impressive, that they seldom failed to please and to instruct. As an instance of this the following anecdote is given, of the truth of which the writer was a witness.

Mr. Tennent was passing through a town in the state of New-Jersey, in which he was a stranger, and had never preached, and stopping at a friend's house to dine, was informed, that it was a day of fasting and prayer in the congregation, on account of a very remarkable and severe drought, which threatened the most dangerous consequences to the fruits of the earth. His friend had just returned from church, and the intermission was but half an hour. Mr. Tennent was requested to preach, and with great difficulty consented, as he wished to proceed on his journey. At church the people were surprised to see a preacher, wholly unknown to them, and entirely unexpected, ascend the pulpit. His whole appearance, being in a travelling dress, covered with dust, wearing an old fashioned large wig discoloured like his clothes, and a long meagre visage, engaged their attention, and excited their curiosity. On his rising up, instead of beginning to pray, as was the usual practice, he looked around the congregation, with a piercing eye and earnest attention, and after a minute's profound silence, he addressed them with great solemnity in the following words: "My beloved brethren! I am told you have come here to-day to fast and pray; a very good work indeed, provided you have come with a sincere desire to glorify God thereby. But if your design is merely to comply with a customary practice,

or with the wish of your church officers, you are guilty of the greatest folly imaginable, as you had much better have staid at home and earned your three shillings and six pence.* But if your minds are indeed impressed with the solemnity of the occasion, and you are really desirous of humbling yourselves before Almighty God, your heavenly Father, come, join with me, and let us pray." This had an effect so uncommon and extraordinary on the congregation, that the utmost seriousness was universally manifested. The prayer and the sermon added greatly to the impressions already made, and tended to rouse the attention, influence the mind, command the affections, and increase the temper which had been so happily produced. Many had reason to bless God for this unexpected visit, and to reckon this day one of the happiest of their lives.†

* At that time, the stated price for a day's labour.

† The writer having requested of the present Rev. Dr. William M. Tennent a written account of an anecdote relative to his uncle, which he had once heard him repeat verbally, received in reply the following letter:

"*Abington, January 11th*, 1806.

"SIR,

"The anecdote of my venerable relative, the Rev. William Tennent, of Freehold, which you wished me to send to you, is as follows:

"During the great revival of religion, which took place under the ministry of Mr. Whitefield, and others distinguished for their piety and zeal at that period, Mr. Tennent was laboriously active, and much engaged to help forward the work; in the performance of which he met with strong and powerful temptations. The following is related as received, in substance, from his own lips, and may be considered as extraordinary and singularly striking.

"On the evening preceding public worship, which was to be attended the next day, he selected a subject for the discourse which was to be delivered, and made some progress in his preparations. In the morning, he resumed the same subject, with an intention to extend his thoughts further on it, but was presently assaulted with a temptation that the Bible, which he then held in his hand, was not of divine authority, but the invention of man. He instantly endeavoured to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength, as the time advanced for public service. He lost all the thoughts which he had on his subject the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and to add to his affliction, he was, to use his own words, '*shut up in prayer*.' A cloud, dark as that of Egypt, oppressed his mind.

While on this subject, we may introduce another anecdote of this wonderful man, to show the dealings of God with him, and the deep contemplations of his mind. He was attending the duties of the Lord's day in his own congregation as usual, where the custom was to have morning and evening service with only a half hour's intermission to relieve the attention. He had preached in the morning, and in the intermission had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful method of salvation, through the death and sufferings of his beloved Son. This subject suddenly opened on his mind with such a flood of light, that his views of the glory, and the infinite majesty of Jehovah, were so inexpressibly great as entirely to overwhelm him, and he fell, almost lifeless, to the ground. When he had revived a little, all he could do was to raise a fervent prayer that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm, and seemed

" Thus agonized in spirit, he proceeded to the church where he found a large congregation assembled, and waiting to hear the word; and then it was, he observed, that he was more deeply distressed than ever, and especially for the dishonour which he feared would fall upon religion, through him, that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitations were increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most perilous and painful situation, and with arms extended to the heavens, began with this outcry, '*Lord have mercy upon me!*' Upon the utterance of this petition, he was heard; the thick cloud instantly broke away, and an unspeakably joyful light shone in upon his soul, so that his spirit seemed to be caught up to the heavens, and he felt as though he saw God, as Moses did on the Mount, face to face, and was carried forth to him, with an enlargement greater than he had ever before experienced, and on every page of the scriptures saw his divinity inscribed in brightest colours. The result was a deep solemnity on the face of the whole congregation, and the house at the end of the prayer was *a Bochim*. He gave them the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed the discourse, so that it proved the happy means of the conversion of about thirty persons. This day he spoke of, ever afterwards, as his harvest-day.

" I am, your's with esteem,

" WILLIAM M. TENNENT."

to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and after some time brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God (as he told the writer) to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up, by holding the desk. He now began the most affecting and pathetic address that the congregation had ever received from him. He gave a surprising account of the views he had, of the infinite wisdom of God, and greatly deplored his own incapacity to speak to them concerning a being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprise the congregation, and draw tears from every eye. A sermon followed that continued the solemn scene, and made very lasting impressions on all the hearers.

The great increase of communicants in his church was a good evidence of his pastoral care and powerful preaching, as it exceeded that of most churches in the synod. But his labours were not confined to the pulpit. He was indefatigable in his endeavours to communicate in private families a savour of the knowledge of spiritual and divine things. In his parochial visits he used regularly to go through his congregation in order, so as to carry the unsearchable riches of Christ to every house. He earnestly pressed it on the conscience of parents to instruct their children at home by plain and easy questions, so as gradually to expand their young minds, and prepare them for the reception of the more practical doctrines of the gospel. In this Mr. Tennent has presented an excellent example to his brethren in the ministry; for certain it is, that more good may be done in a congregation, by this domestic mode of instruction, than any one can imagine, who has not made the trial. Children and servants are in this way prepared for the teachings of the sanctuary, and to reap the full

benefit of the word publicly preached. He made it a practice in all these visits to enforce practical religion on all, high and low, rich and poor, young and old, master and servant. To this he was particularly attentive, it being a favourite observation with him, "that he loved a religion that a man could live by."

Mr. Tennent carefully avoided the discussion of controversial subjects, unless specially called to it by particular circumstances, and then he was ever ready to assign the reason of his faith. The following occurrence will show the general state of his mind and feelings in regard to such subjects. A couple of young clergymen, visiting at his house, entered into a dispute on the question, at that time much controverted in New-England, whether faith or repentance were first in order, in the conversion of a sinner. Not being able to determine the point, they agreed to make Mr. Tennent their umpire, and to dispute the subject at length before him. He accepted the proposal, and, after a solemn debate for some time, his opinion being asked, he very gravely took his pipe from his mouth, looked out of his window, pointed to a man ploughing on a hill at some distance, and asked the young clergymen if they knew that man: on their answering in the negative, he told them it was one of his elders, who, to his full conviction, had been a sincere christian for more than thirty years. "Now," said Mr. Tennent, "ask him, whether faith or repentance came first, what do you think he would say?" They said they could not tell. "Then," says he, "I will tell you: he would say that he cared not which came first, but that he had got them both. Now, my friends," he added, "be careful that you have both a true faith, and a sincere repentance, and do not be greatly troubled which comes first." It is not, however, to be supposed by this that Mr. Tennent was unfriendly to a deep and accurate examination of all important theological doctrines. There were few men more earnest than he to have young clergymen well instructed and thoroughly furnished for their work. This indeed was an object on which his heart was much set, and which he exerted himself greatly to promote.

Mr. Tennent was remarkably distinguished for a pointed attention to the particular circumstances and situation of the afflicted either in body or mind, and would visit them with as much care and attention as a physician, and frequently indeed proved an able one, to both soul and body. But his greatest talent was that of a peace-maker, which he possessed in so eminent a degree that probably none have exceeded, and very few have equalled him in it. He was sent for, far and near, to settle disputes, and

heal difficulties, which arose in congregations; and, happily for those concerned, he was generally successful. Indeed, he seldom would relinquish his object till he had accomplished it.

But while this man of God was thus successful in promoting the best interests of his fellow-creatures, and in advancing the glory of his Lord and Master, the great enemy of mankind was not likely to observe the destruction of his kingdom without making an effort to prevent it. As he assailed our blessed Saviour in the days of his flesh with all his art and all his power, so has he always made the faithful followers of the Redeemer the objects of his inveterate malice. If the good man of whom we write, was greatly honoured by peculiar communications from on high, he was also very often the subject of the severe buffetings of that malignant and fallen spirit.

The time of which we are now speaking was remarkable for a great revival of religion,* in which Mr. Tennent was considerably instrumental, and in which a Mr. David Rowland, brought up with Mr. Tennent at the Log College, was also very remarkable for his successful preaching among all ranks of people. Possessing a commanding eloquence, as well as other estimable qualities, he became very popular, and was much celebrated throughout the country. His celebrity and success were subjects of very serious regret to many careless worldlings, who placed all their happiness in the enjoyment of temporal objects, and considered, and represented Mr. Rowland and his brethren as fanatics and hypocrites. This was specially applicable to many of the great men of the then province of New-Jersey, and particularly to the Chief Justice, who was well known for his disbelief of revelation. There was at this time, prowling through the country, a noted man by the name of Tom Bell, whose knowledge and understanding were very considerable, and who greatly excelled in low art and cunning. His mind was totally debased, and his whole conduct betrayed a soul capable of descending to every species of iniquity. In all the arts of theft, robbery, fraud, deception, and defamation, he was so deeply skilled, and so thoroughly practised, that it is believed, he never had his equal in this country. He had been indicted in almost every one of the middle colonies; but his ingenuity and cunning always enabled him to escape punishment. This man unhappily resembled Mr. Rowland in his external appearance, so as hardly to be known from him, without the most careful examination.

* It was not far from A. D. 1744.

It so happened, that Tom Bell arrived one evening, at a tavern, in Princeton, dressed in a dark, parson's-gray frock. On his entering the tavern about dusk, the late John Stockton, Esq. of that town, a pious and respectable man, to whom Mr. Rowland was well known, went up to Bell, and addressed him as Mr. Rowland, and was inviting him to go home with him. Bell assured him of his mistake. It was with some difficulty that Mr. Stockton acknowledged his error, and then informed Bell, that it had arisen from his great resemblance to Mr. Rowland. This hint was sufficient for the prolific genius of that notorious impostor. The next day, Bell went into the county of Hunterdon, and stopped in a congregation where Mr. Rowland had formerly preached once or twice, but where he was not intimately known. Here he met with a member of the congregation, to whom he introduced himself as the Rev. Mr. Rowland, who had preached to them some time before. This gentleman immediately invited him to his house, to spend the week; and begged him, as the people were without a minister, to preach for them on the next sabbath, to which Bell agreed, and notice was accordingly given to the neighbourhood. The impostor was treated with every mark of attention and respect; and a private room was assigned to him, as a study, to prepare for the sabbath. The sacred day arrived, and he was invited to ride to church with the ladies in the family waggon, and the master of the house accompanied them on an elegant horse. When they had arrived near the church, Bell on a sudden discovered, that he had left his notes in his study, and proposed to ride back for them on the fine horse, by which means he should be able to return in time for the service. This proposal was instantly agreed to, and Bell mounted the horse, returned to the house, rifled the desk of his host, and made off with the horse. Wherever he stopped, he called himself the Rev. David Rowland.

At the time this event took place, Messrs. Tennent and Rowland had gone into Pennsylvania, or Maryland, with Mr. Joshua Anderson and Mr. Benjamin Stevens, (both members of a church contiguous to that where Bell had practised his fraud) on business of a religious nature. Soon after their return, Mr. Rowland was charged with the above robbery: he gave bonds to appear at the court at Trenton, and the affair made a great noise throughout the colony. At the court of oyer and terminer, the judge charged the grand jury on the subject with great severity. After long consideration, the jury returned into court without finding a bill. The judge reproved them, in an angry manner, and ordered them out again. They again returned without finding a bill, and were

again sent out with threatenings of severe punishment if they persisted in their refusal. At last they agreed, and brought in a bill for the alleged crime. On the trial, Messrs. Tennent, Anderson, and Stevens appeared as witnesses, and fully proved an *alibi* in favour of Mr. Rowland, by swearing, that on the very day on which the robbery was committed, they were with Mr. Rowland, and heard him preach, in Pennsylvania or Maryland. The jury, accordingly, acquitted him without hesitation, to the great disappointment and mortification of his prosecutors, and of many other enemies to the great revival of religion that had recently taken place; but to the great joy of the serious and well disposed.

The spirits hostile to the spread of the gospel were not, however, so easily overcome. In their view, an opportunity was now presented, favourable for inflicting a deep wound on the cause of christianity; and, as if urged on by the malice of man's great enemy, they resolved that no means should be left untried, no arts unemployed, for the destruction of these distinguished servants of God. Many and various were the circumstances which still contributed to inspire them with hopes of success. The testimony of the person who had been robbed was positive that Mr. Rowland was the robber; and this testimony was corroborated by that of a number of individuals who had seen Tom Bell personating Mr. Rowland, using his name, and in possession of the horse. These sons of Belial had been able, after great industry used for the purpose, to collect a mass of evidence of this kind, which they considered as establishing the fact; but Mr. Rowland was now out of their power by the verdict of *not guilty*. Their vengeance, therefore, was directed against the witnesses by whose testimony he had been cleared; and, they were accordingly arraigned for perjury before a court of quarter sessions in the county; and the grand jury received a strict charge, the plain import of which was, that these good men ought to be indicted. After an examination of the testimony on one side only, as is the custom in such cases, the grand jury did accordingly find bills of indictment against Messrs. Tennent, Anderson, and Stevens for wilful and corrupt perjury. Their enemies, and the enemies of the gospel, now began to triumph. They gloried in the belief, that an indelible stain would be fixed on the professors of religion, and of consequence on religion itself; and that this *new light*, by which they denominated all appearance of piety, would soon be extinguished for ever.

These indictments were removed to the supreme court; and poor Mr. Anderson, living in the county, and conscious of his entire

innocence, could not brook the idea of lying under the odium of the hateful crime of perjury, and demanded a trial at the first court of oyer and terminer. This proved most seriously injurious to him, for he was pronounced guilty, and most cruelly and unjustly condemned to stand one hour on the court house steps, with a paper on his breast, whereon was written in large letters, "This is for wilful and corrupt perjury;" which sentence was executed upon him.

Messrs. Tennent and Stevens were summoned to appear at the next court; and attended accordingly, depending on the aid of Mr. John Coxe, an eminent lawyer, who had been previously employed to conduct their defence. As Mr. Tennent was wholly unacquainted with the nature of forensic litigation, and did not know of any person living who could prove his innocence, (all the persons who were with him being indicted) his only resource and consolation was to commit himself to the divine will, and if he must suffer, to take it as from the hand of God, who, he well knew, could make even the wrath of man to praise him;* and considering it as probable that he might suffer, he had prepared a sermon to be preached from the pillory, if that should be his fate. On his arrival at Trenton, he found the famous Mr. Smith, of New-York, father of the late chief justice of Canada, one of the ablest lawyers in America, and of a religious character, who had voluntarily attended to aid in his defence; also his brother Gilbert, who was now settled in the pastoral charge of the second presbyterian church in Philadelphia, and who had brought Mr. John Kinsey, one of the first counsellors of that city, for the same purpose. Messrs. Tennent and Stevens met these gentlemen at Mr. Coxe's the morning before the trial was to come on. Mr. Coxe requested that they would bring in their witnesses, that they might examine them previously to their going into court. Mr. Tennent answered, that he did not know of any witnesses but God and his own conscience. Mr. Coxe replied, "If you have no witnesses, sir, the trial must be put off; otherwise you most certainly will be convicted. You well know the strong testimony that will be brought against you, and the exertions that are making to accomplish your ruin." Mr. Tennent replied, "I am sensible of all this, yet it never shall be said that I have delayed the trial, or been afraid to meet the justice of my country. I know my own innocence, and that God whose I am, and whom

* His affectionate congregation felt deeply interested in his critical situation, and kept a day of fasting and prayer on the occasion.

I serve, will never suffer me to fall by these snares of the devil, or by the wicked machinations of his agents or servants. Therefore, gentlemen, go on to the trial." Messrs. Smith and Kinsey, who were both religious men, told him that his confidence and trust in God, as a christian minister of the gospel, was well founded, and before a heavenly tribunal would be all-important to him; but assured him it would not avail in an earthly court, and urged his consent to put off the trial. Mr. Tennent continued inflexible in his refusal; on which Mr. Coxe told him that, since he was determined to go to trial, he had the satisfaction of informing him, that they had discovered a flaw in the indictment, which might prove favourable to him on a demurrer. He asked for an explanation, and on finding that it was to admit the fact in a legal point of view, and rest on the law arising from it, Mr. Tennent broke out with great vehemence, saying that this was another snare of the devil, and before he would consent to it he would suffer death. He assured his counsel, that his confidence in God was so strong, and his assurance that he would bring about his deliverance in some way or other, was so great, that he did not wish them to delay the trial for a moment.

Mr. Stevens, whose faith was not of this description, and who was bowed down to the ground under the most gloomy apprehensions of suffering, as his neighbour Mr. Anderson had done, eagerly seized the opportunity of escape that was offered, and was afterwards discharged on the exception.

Mr. Coxe still urged putting off the trial, charging Mr. Tennent with acting the part rather of a wild enthusiast, than of a meek and prudent christian; but he insisted that they should proceed, and left them in astonishment, not knowing how to act, when the bell summoned them to court.

Mr. Tennent had not walked far in the street, before he met a man and his wife, who stopped him, and asked if his name was not Tennent. He answered in the affirmative, and begged to know if they had any business with him. The man replied "You best know." He told his name, and said that he was from a certain place (which he mentioned) in Pennsylvania or Maryland; that Messrs. Roland, Tennent, Anderson, and Stevens had lodged either at his house, or in a house wherein he and his wife had been servants, (it is not now certain which) at a particular time, which he named; that on the following day they had heard Messrs. Tennent and Rowland preach; that some nights before they left home, he and his wife waked out of a sound sleep, and each told the other a dream which had just occurred, and which proved to

be the same in substance, to wit, that he, Mr. Tennent, was at Trenton, in the greatest possible distress, and that it was in their power, and their's only, to relieve him. Considering it as a remarkable dream only, they again went to sleep, and it was twice repeated precisely in the same manner, to both of them. This made so deep an impression on their minds, that they set off, and here they were, and would know of him what they were to do. Mr. Tennent immediately went with them to the court house, and his counsel on examining the man and his wife, and finding their testimony to be full to the purpose, were, as they well might be, in perfect astonishment. Before the trial began, another person, of a low character, called on Mr. Tennent, and told him that he was so harrassed in conscience, for the part he had been acting in this prosecution, that he could get no rest till he had determined to come and make a full confession. He sent this man to his counsel also. Soon after, Mr. Stockton from Princeton appeared, and added his testimony. In short, they went to trial, and notwithstanding the utmost exertions of the ablest counsel, who had been employed to aid the attorney-general against Mr. Tennent, the advocates on his side so traced every movement of the defendant on the Saturday, Sunday, and Monday in question, and satisfied the jury so perfectly on the subject, that they did not hesitate honourably to acquit Mr. Tennent, by their unanimous verdict of *not guilty*, to the great confusion and mortification of his numerous opposers. Mr. Tennent assured the writer of this, that during the whole of this business, his spirits never failed him, and that he contemplated the possibility of his suffering so infamous a punishment, as standing in the pillory, without dismay, and had made preparation, and was fully determined, to deliver a sermon to the people in that situation, if he should be placed in it.

He went from Trenton to Philadelphia with his brother, and on his return, as he was rising the hill at the entrance of Trenton, without reflecting on what had happened, he accidentally cast his eyes on the pillory, which suddenly so filled him with horror, as completely to unman him, and it was with great difficulty that he kept himself from falling from his horse. He reached the tavern door in considerable danger, was obliged to be assisted to dismount, and it was some time before he could so get the better of his fears and confusion, as to proceed on his journey. Such is the constitution of the human mind! It will often resist, with unshaken firmness, the severest external pressure and violence; and sometimes it yields without reason, when it has nothing to fear. Or, should we not rather say, such is the support which

God sometimes affords to his people in the time of their necessity, and such the manner in which he leaves them to feel their own weakness when that necessity is past, that all the praise may be given where alone it is due?

The writer sincerely rejoices, that though a number of the extraordinary incidents in the life of Mr. Tennent cannot be vouched by public testimony and authentic documents, yet the singular manner in which a gracious God did appear for this his faithful servant in the time of that distress which has just been noticed, is a matter of public notoriety, and capable of being verified by the most unquestionable testimony and records.

This special instance of the interference of the righteous judge of all the earth ought to yield consolation to pious people in seasons of great difficulty and distress, where there is none that seems able to deliver them. Yet it ought to afford no encouragement to the enthusiast, who refuses to use the means of preservation and deliverance which God puts in his power. True confidence in God is always accompanied with the use of all lawful means, and with the rejection of all that are unlawful. It consists in an unshaken belief, that while right means are used, God will give that issue which shall be most for his glory and his people's good. The extraordinary occurrence here recorded may also serve as a solemn warning to the enemies of God's people, and to the advocates of infidelity, not to strive by wicked and deep laid machinations to oppose the success of the gospel, nor to attempt to injure the persons and characters of those faithful servants of the Most High, whom sooner or later he will vindicate to the unspeakable confusion of all who have persecuted and traduced them.

Mr. Tennent was a man of the most scrupulous integrity, and though of a very grave and solemn deportment, he had a remarkably cheerful disposition, and generally communicated his instructions with so much ease and pleasantry, as greatly to gain the confidence and affection of all with whom he conversed, especially of children and young people. In all his intercourse with strangers and men of the world, he so managed his conversation, that, while he seldom neglected a proper opportunity to impress the mind with serious things, he always made them covet his company, rather than avoid it; well knowing that there is a time for all things, and that even instruction and reproof, to be useful, must be prudently and seasonably given.

An instance of this disposition occurred in Virginia. The late Rev. Mr. Samuel Blair and Mr. Tennent were sent by the synod on a mission into that province. They stopped one evening at a

tavern for the night, where they found a number of guests, with whom they supped in a common room. After the table was cleared, our missionaries withdrew from it. Cards were then called for, and the landlord brought in a pack and laid them on the table. One of the gentlemen very politely asked the missionaries if they would not take a cut with them, not knowing that they were clergymen. Mr. Tennent very pleasantly answered, "With all my heart, gentlemen, if you can convince us, that thereby we can serve our master's cause, or contribute any thing towards the success of our mission." This drew some smart reply from the gentleman, when Mr. T. with solemnity added, "We are ministers of the gospel of Jesus Christ. We profess ourselves his servants; we are sent on his business, which is to persuade mankind to repent of their sins, to turn from them, and to accept of that happiness and salvation which is offered in the gospel." This very unexpected reply, delivered in a very tender though solemn manner, and with great apparent sincerity, so engaged the gentlemen's attention, that the cards were laid aside, and an opportunity was afforded, and cheerfully embraced, for explaining in a sociable conversation, during the rest of the evening, some of the leading and most important doctrines of the gospel, to the satisfaction and apparent edification of the hearers.

Resignation to the will of God in all his dispensations, however dark and afflictive, was among the excellent graces that adorned the character of this man of God. He had been tried in the course of God's providence in various ways; but domestic afflictions, as yet, had not been laid upon him. The time, however, was now come when his character was to be brightened by a severe test of his resignation and obedience, a test attended with many peculiarly distressing circumstances. His youngest son, who was one of the handsomest of men, had just come into public life; had commenced the practice of physic; was married, and had one child. To the great distress of the parents, he discovered, though possessed of the sweetest temper and most agreeable manners, no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged without restraint in the gaiety and follies of the world. The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entertaining hopes that God would, by the influences of his Spirit, arrest him in his career, and bring him into the church of Christ, before his own summons should arrive; that he might die in peace, under the consoling hope of meeting this dear child in a better world. God, however, had determined otherwise; and the son, while

engaged in inoculating a number of persons, in a house he had obtained for the purpose, near his father's neighbourhood, was seized in an unusually violent manner, with a raging fever. With the disorder, he was brought to a sudden and alarming view of his lost condition by nature, and the grievous transgressions of his past life. His sins were all set in dread array against him. A horrible darkness, and an awful dread of the eternal displeasure of Jehovah, fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The affectionate and pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days the fever raged with unabated fury; but the immediate distresses which it occasioned, were lost or forgotten in the severer pains of an awakened conscience. Such was the height to which his anguish at last arose, that the bed on which he lay was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick; and their unqualified submission to God, as a sovereign God, was put to the most rigorous proof. But in due time they came out of the furnace, as gold tried in the fire. God, in his infinite and condescending grace and mercy, was at last pleased, in some measure, to hear the many prayers put up by the parents, and many pious friends, for the relief of the poor sufferer. His views of the lost state of man by nature; of the only means of salvation, through the death and sufferings of the Saviour; of the necessity of the inward regenerating grace of the Holy Spirit, became clear and consistent, and the importance of a practical acquaintance with these things was deeply and rationally impressed on his mind. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied on) can easily afford. He sent for his companions in iniquity, and, notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most solemn, awful, and impressive manner, as a person, who, by the infinite mercy of a prayer-hearing God, had been delivered from a hell gaping to receive him. He besought them, by all the terrors of everlasting destruction; by all the love they ought to bear to their own immortal souls; by the love of a crucified Jesus, who poured out his soul unto death, that they might live for ever; by his own awful sufferings and terrible example; that

they would repent and turn to God. This happy change was a reviving cordial to the distressed and suffering father. His soul was overjoyed, and his mouth was full of the praises of redeeming love. His mind and spirits were hereby prepared, with true resignation, to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity. There being no minister in the neighbourhood, the father undertook to preach a funeral sermon. All the son's old companions that could be sent to, were specially invited, and the old gentleman preached in such a manner, with a particular address to the young men, as to astonish every hearer; and while the seriously inclined wondered and adored, the careless were confounded and greatly alarmed.

Scarcely had Mr. Tennent got over this heavy affliction, and returned to an active and useful course of life for a few years, when God again called him to another severe and arduous struggle of the same nature. His eldest son, John, promised fair to make a distinguished figure in life, had possessed a large share in the affections of both father and mother, and was more dear to their hearts than ever, since the death of his brother. It so happened, that the father was called to New-York to heal some differences between the members of the church there. The next morning after his arrival, he went into a bookstore, when one of the ministers of the episcopal church came in, and on being introduced to him, after the common salutations, told him that he condoled with him on the death of his eldest son in the West-Indies. The old gentleman was at first struck dumb. With difficulty he soon inquired how the news came; and being informed that it was by a circuitous route, he suddenly turned, and said, 'The will of the Lord be done.' The clergyman observed, that it was happy for him to be able so cordially to submit to it. Mr. Tennent replied, 'The Lord is my God, his will be done.' On being asked by the bookseller, who was his particular friend, to retire into the house, and endeavour to settle his mind, he answered, 'I am come on the Lord's business; my duty requires that I should finish it; when that is done I shall have time enough to mourn for my son.' He immediately set off to attend his appointment, finished the business to his satisfaction, and next day returned home, where he found that a letter had been received by a neighbour, containing the same information which he had before received. Thus, on the most trying occasion, he showed the same submission to the allotment of divine providence that was discoverable in all his former con-

duct. The following extract from a letter, written at this time to the writer of this narrative, will show the temper of his mind in his own language. "Freehold, March, 1776. My dear sir, Perhaps before this comes to hand, you will be informed, that He who gave me the honourable epithet of a father, has, in his wise and unerring providence, written me childless.* My son is dead. This account I had yesterday from a letter written to a friend; the account is so straight (though not circumstantial) that I cannot doubt its truth. The tender mother has not heard it, nor do I intend she shall, until authenticated. This I mention as a caution to you, in case you should write me before the matter is published. Let the dear heart have all possible ease, before the load, which it is likely will try her life, falls upon her. I know her attachment to that child; his conduct has been such as greatly endeared him to us. Our pains and expense in his education have been great, but infinitely short of what God has done for him. He has, therefore, the best right to him. Should we then, were it in our power, obstruct his taking full possession of his own property? God forbid! This, sir, through God's goodness, is not only what I say, but it is the temper of my soul, for which God only deserves the honour. It is now above fifty years since my soul resigned itself to God in Jesus Christ. I had then neither son nor daughter; I was completely satisfied with him, and, blessed be his name, I am so now. Have I then reason to cry out as if ruined? O! no: on the contrary, I have the utmost reason for thanksgiving, that he has not, in righteous judgment, deprived me of himself, in whom all fulness dwells. My wife and myself are now hastening to childhood; if spared a few years, we shall need one to lead us; and we shall look to you under God. All the benefit you can expect from so doing, will consist in the satisfaction of your own mind, that you have helped two old people through the last steps of their pilgrimage." Thus did this pious man turn every event of life, however afflictive, to the praise and glory of God, and he seldom omitted an opportunity of inculcating the same disposition on all his acquaintance.

* He seems, in the depth of his distress, to have forgotten, that he yet had one son left, although he was 800 miles distant from him.

[*To be continued.*]

RELIGIOUS AND MORAL DISCUSSIONS.

OF APOSTATE ANGELS.

No. IV.

THE members of a religious congregation had frequently met to deliberate on measures which involved their comfort and even their existence; but a troublesome person, whose popular eloquence gave him a dangerous influence, repeatedly defeated every attempt to carry these measures into effect. At one of these meetings, a member, who had the welfare of the society much at heart, appeared, while his antagonist was in the heat of debate, to be fast asleep; the friends of the society, astonished at his indifference, at length roused him up. He started, rubbing his eyes, saying, in apparent agitation, "I have had a strange dream." Every eye was turned to him, and every ear open: "A dream! what was it?" "I dreamed," said he, "that I was in hell, where I saw the devil, who inquired, what news from the earth? I told him I came from this place, where the congregation were met to decide on business which had long distracted them. This information threw the devil into a great bustle; 'I must instantly go there,' said he, and was making ready to set off immediately. But just as he was departing he asked me whether his friend —— was at the meeting or not. I assured him he was not only there, but very active. 'Well, well, then, said Satan, I will not go after all; my presence is unnecessary. I know that *my friend* —— will do *my business* as well as I could do it myself." This apologue produced an effect which nothing else could produce. It silenced the noisy orator, and the measures, which he had hitherto successfully opposed, were readily adopted. I introduce the story, as founded in a sad truth, that wicked persons are agents of Satan, whom, in punishment for their wickedness, he is permitted to enslave. Great indeed is the influence which he often exerts over mankind, whether taken collectively or individually.

It is a most mournful, but faithful representation, which the apostle Paul gives of the heathen world, in the first chapter of his epistle to the Romans. What darkness! what folly! what corruption! what debasement of human nature! what shocking and abominable crimes!

The heathen received their ideas of religion from the same source, from which, at first, issued streams pure and refreshing; but in their progress through the different ages of the world, and among

the various nations of men, they became polluted by the admixture of human inventions and satannic suggestions, till at length they were waters of death, fatal to all who tasted them. The enemy of souls has never shown any aversion at mere forms of religion; nay, he is willing that these should be infinitely multiplied, provided he can divert the attention of men from holiness of heart and life. More zealous worshippers than idolators cannot be mentioned; but their profligacy of manners, perfectly consistent with their worship, demonstrates the nature of their devotion. When the worshippers of Baal cut themselves with knives; when children, in honour of Moloch, were cast alive into the midst of burning fire; when the Spartan youth were scourged in a cruel, and often fatal manner, at the altar of Diana; when the Babylonian women sacrificed their modesty and virtue in rites in honour of Benoth; when whole nations, at the return of regular periods, abandoned themselves to intemperance and lust, in reverence for pretended deities, we cannot for one moment hesitate to pronounce from what source such extravagancies and follies spring. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God."

The worship of the heathen world was chicanery and deceit, the contrivance of the evil one, to keep the nations ignorant of God, and to set them at ease in their impurities and wicked practices. To attach men to such acts of folly and wickedness, under the semblance of religion, required all the wiles and artifices of which the enemy of souls is possessed; and since they prevailed, to the degradation and ruin of multitudes, some of them of the best natural capacities, and of the greatest attainments, well may he "who thinketh he standeth take heed lest he fall."

We have reason to believe, that since the introduction of christianity evil spirits are subject to greater restraints and limitations than they had been under before; but still the wickedness of men affords advantages, which they eagerly and advantageously seize; changing the nature and form of their temptations, and adapting them to the present state of knowledge and of society. They mould the christian, as they have done former, systems of religion, to their vile purposes. This the apostle foresaw, and of this he prophesies, "Let no man decieve you by any means: for *that day shall not come* except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is a God. Remember ye not, that, when I was yet with

you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth *will let*, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. *Even him* whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. ii. 3—12. This passage has been generally applied by protestants to the corruptions of the church of Rome; and of the justness of the application, those who have leisure and opportunity to examine the matter attentively, may easily satisfy themselves. But the passage extends to all corruptions, of every kind, which subvert the great design of christianity, and those who receive and propagate such corruptions, may dread that God will give them up to their own delusions, and leave them a prey to the powers of darkness.

Christians ought not to be moved by those uncommon appearances, which sometimes embarrass the mind on religious subjects. These have occurred in every age, and are permitted, that the characters of men may be brought to the test. Lo, Christ is here; or lo, he is there, has often been the cry. Light minds, like chaff, are lifted up, and tossed to and fro, by every wind of doctrine. But let the real christian "prove all things, and hold fast that which is good." Try the spirits whether they be of God. Take it as the unerring and unalterable dictate of inspired truth, that a pretension to religion which leaves the heart destitute of love to God and man; of simplicity and godly sincerity; of justice, mercy, and humility, however strongly urged, or confidently maintained, is not of God, but of the devil. Christ will spurn from his person and his kingdom the boldest pretender to religion who indulges in impurity of heart and life. To suppose that he will not, is not charity, but a temper of mind which greatly exposes the possessor to be seduced himself. But, on the other hand, doubts concerning either the power or willingness of Christ to save sinners, when with penitence and faith they apply to him for salvation, are to be regarded as the suggestions of Satan in the opposite extreme. Such doubts have no foundation in scripture, but are temptations of the devil, who, when any are inclined to

flee to Christ, puts hell in motion to deter them from a step which he knows to be fatal to his kingdom. Let none listen to his suggestions, but let all learn to hold his rage in contempt. He leaves in peace the soul in love with sin, but when sin becomes a burden, afraid of losing his prey, he does every thing in his power to render an escape as difficult and painful as possible. Let sensible sinners rely on God's word, with a steady confidence, which may put every device and suggestion of the adversary to defiance. Faith quenches the fiery darts of the wicked one, overcomes the world, unites the soul to Christ, and insures it eternal rest.

From the moment men question an express declaration of scripture, or act in opposition to a plain command, from that moment the enemy begins to triumph: his opponent has laid down his arms and left his entrenchments. "If thou eatest thou shalt surely die," said God: "Thou shalt not surely die," said the deceiver; and his words, poisoning the mind of innocence, produced the fall and misery of man.

PHILOLOGOS.

[*To be continued.*]

ON THE LOVE OF PRAISE AND FEAR OF SHAME.

"The love of worldly praise," many contend, "is a good and useful principle: it prompts to generous actions: it is the main spring of virtue; or, at least, it is the handmaid to it." The love of praise, it is perhaps added, is also a natural principle: whence some will proceed to argue that what is natural must be allowable, and even to question whether it would not be sinful to resist and deny it. Such as are disposed to maintain this argument would do well to consider the concluding verses of the 16th chapter of St. Matthew's gospel. We find, from this passage, that Peter, who no doubt loved his master, was ashamed of the disgrace which Jesus declared himself about to suffer. This was a very natural way of expressing his love; though probably he also felt that his own reputation was in some degree implicated with that of his Lord. Christ, however, does not applaud Peter for his friendly wish to spare him all disgrace and suffering; but, on the contrary, perceiving that the love of ease and of worldly reputation had been the foundation of Peter's speech, he rebukes him for it in the severest manner; "Get the behind me, Satan, for thou savourest not the things that be of God, but the things that be of men." And then he adds the following general observation. "If

any man will come after me, let him deny himself and take up his cross and follow me." The phrase, "let him take up his cross," is very expressive. The world did not furnish at that day an object of greater degradation and contempt, than a malefactor carrying his cross (as was the custom) to the place of execution; and yet this is the image which Christ employs to describe that deadness to worldly praise by which all his followers were to be characterized, and to reprove that principle of self-exaltation, which is the principle of the world indeed, and of all men naturally, but which is also the very principle of the devil.

"The love of praise," say those reasoners to whose opinions I have already alluded, "is the handmaid to virtue. Formerly, perhaps some evil might have arisen from it, for then the world was in a heathen state; it was then against Christ; but times are changed." Is it then to be supposed that Peter, and James, and John might not be influenced by worldly praise, but that we may? that the same principles can be proper in christians now, which formerly would have been a renunciation of christianity? Now, indeed, the christian name is more common; but the world, it is to be feared, is little less corrupt than in the days of Christ; and a corrupt world, it may be presumed, will always have a corrupt standard of goodness. If it be affirmed, that the world is now christian and no longer corrupt, I would only say that such an objection is so directly opposed to common experience, that it would be wasting time to attempt to remove it.

If, however, it be said, as it more probably will, "True, the world is very wicked; but nevertheless wicked men respect and praise virtue, and it is only therefore by a virtuous course of conduct that the world's praise is to be obtained:" then why, it may be answered, did not a corrupt world respect and praise virtue in the time of Christ? "Vicious men," it is said, "respect and praise virtue." Did the vicious men in Christ's days praise the virtue of Christ? No, they crucified him. But perhaps you think that this was the act of only a few peculiarly wicked men in a very wicked age; a sentiment, which, though it be prevalent among those who have but an imperfect sense of human corruption, is yet directly contrary to fact. No! it was both Jews and Gentiles, both the priests and the laity: it was verily both Herod and Pontius Pilate, and all the people who were gathered together against the holy child Jesus. How did all ranks and orders of worldly men unite against Christ? The scribes opposed him; the sadducees came forward also; the herodians endeavoured to entangle him in his talk; the chief priests accused him before the magistrate; the

pharisees (the men famed for worldly virtue) took counsel how they might put him to death; the soldiers spit on him; the whole multitude joined in crying, Crucify him! crucify him! Those who passed by wagged their heads and reviled him; and the thieves, who were crucified with him, cast the same in his teeth.

Wicked men, it is said, respect and praise virtue. Behold, virtue itself appears on earth, embodied as it were in the person of Christ. Oh! but this was a sort of virtue too pure for their taste. True, but so also is all christian virtue. It is not held in earthly estimation, neither is it of earthly growth. Christian virtue is grace: it is an emanation of the Spirit of Christ; the same in principle, the same in nature, the same in its general effects. There is a virtue indeed of worldly growth, a spurious and false virtue, in many respects the very opposite to that of Christ. It is a meteor by which men are dazzled and led astray from the path of holiness; a poor temporizing virtue, suited to the taste of a corrupt world, and founded chiefly in that pride and love of praise which are so emphatically condemned by Christ, and which carry men to the utmost distance from him.

"But the love of praise," it is argued, "is natural to us and for that reason must be allowable." Was it not then natural to Peter as well as to us? Besides, the argument proves too much; for if every thing be right which is natural to us, then there will be no room left for self-denial at all. And this is in fact the very argument which is commonly pleaded for all sorts of sin; not for pride only, but for concupiscence also; nor for the lusts of the spirit only, but for the lusts of the flesh. What wilful sinner does not plead in favour of the indulgence of his passions? "My nature prompts me to it; I will not believe God will punish me for doing that which he has given me a natural inclination to do." Thus, instead of admitting that their nature is evil and ought to be denied, they falsely assume that their nature must be good and ought to be obeyed: and then they cast off the principle of self-denial; follow wheresoever a corrupt nature and a corrupt world lead them; contradict the precepts, and trample, in short, on the whole religion of Christ. That men who openly reject Christ should do this, is no wonder; but how long, alas! will men calling themselves christians oppose their own sayings to those of their Lord and Master? How long will they make the corruptions of their nature, the plea for indulging these corruptions? How long will they prefer the gratification of their own selfish and sensual inclinations to the favour of God and Christ?

Taking it for granted that I have proved the love of worldly praise to be a corrupt principle, and one which as christians we are bound to divest ourselves of, I would proceed to make a few remarks on the subject, and I beg of the reader, whoever he may be, to apply them to himself.

Do you never find your imagination presenting you with ideas of your own respectability; with the lively picture, for instance, of some friend, or groupe of friends who praise either your talents, your person, your accomplishments, or your wit? When employed in some particular business, are you not apt to be anticipating the praise which you trust will follow, and the credit which will attach to you in consequence?

While worldly men are thus anticipating praise, the true christian has settled it with himself, that to indulge a love of praise is sinful, and therefore he denies it. Day after day he is employed in suppressing these imaginations as they arise: and in this much of the christian's daily conflict consists; for though his fancy teems with such evil thoughts, yet he denies them indulgence. In this respect he follows Christ, who did nothing to be seen of men. He feels the love of praise to be a corruption of his nature, and he therefore mourns over it until it becomes a source of his more deep humiliation before God.

"What am I," he will say to himself, "a poor sinful creature, redeemed from death by that Saviour in whom alone I trust, without merit in myself, a mere supplicant to God for mercy? Is it praise then that I ought to seek? No; I must be content with pardon. How can I claim praise, as my due, for those works of which I allow the demerit before God? In such a case, how worthless and merely nominal is my faith in Christ? How hypocritical and offensive to God my prayers for mercy?"

What love of praise discovers itself also in the conversation of most worldly people? There is a flimsy veil by which they attempt to conceal it; but any man who has the least discernment may see through it, and discover the passion that is in the heart. In order to disguise it, they praise each other, and carry on a continual interchange of praises or compliments. Men of the world think this lawful, and have no idea of restraining it even though the most direct falsehoods should be uttered. But the christian denies himself herein, and does not flatter any man in hopes of being flattered in his turn, nor please his friend or his visitor by offering fuel to his vanity. Try your words, you who have been yielding all your days to your natural desire of enjoying the praise of others, and bring yourself to the test in this matter. In-

quire now, for instance, what dictated the words you uttered in the last interview with your company? When you spoke, was it not because you were willing to show your knowledge? You knew more than the person who spoke before you, and whom perhaps you hastily interrupted in order to exhibit your superiority. Even in your silence you were actuated by the love of praise, for you were fearful in that instance of showing your ignorance. You spoke of some subject which was far above the reach of your poor abilities: but you felt as if you were some important person while delivering your opinion upon it; and you decided the point with full confidence in your own wisdom, fancying your inconsiderate words to be full of weight. Again, had you or your friend any connexion exalted in power or rank, you spoke much of that person; for, while you were speaking of this elevated acquaintance, you felt elevated yourself. When your friend spoke, you seemed perhaps to intermit your vanity; yet in truth you were secretly taken up with what you had last said yourself, or were next going to say; and you only so far listened as might be needful to your reputation of good breeding, and to your returning another answer which should still more advance your credit. Or, if you really listened, it was to gather knowledge which you might hereafter gratify your vanity by repeating. Thus you sometimes indulged your present vanity, sometimes provided for the future gratification of it, and sometimes you pleased yourself with thinking how skilled you are in pleasing. You also complimented your friend on all points; you seemed to take a lively interest in what concerned him; you were glad to see him when he came in; you were sorry to part with him when he went out; and yet perhaps your conscience told you that when he came in you were sorry for it, though your desire of reputation for good breeding led you into this lying compliment.

And why, let me ask you, was all this effort to please? Was it the exuberance of your kindness and benevolence which was urging you? Your vain heart, unused either to examine or deny itself, and unable to endure the sight of its own vanity, may form this excuse for all your flattering civility; but the truth is, you are under the power of the love of praise. Christian benevolence, were that your motive, would often dictate offensive but wholesome truths. Is there any thing the knowledge of which may advance your friend's immortal interests? Is he thoughtless of eternity, ignorant of God and Christ? You are silent on such points! It is your principle not to meddle! It might serve your friend to speak plainly to him, but you fear it would not please him! You are

willing to please without serving him; but to serve without pleasing him, is quite contrary to all the turn of your thoughts. And why? Because it is contrary to that love of praise which fills your corrupted heart. You are convicted thus both of the love of praise, and of a world of evil you are causing by it; for you dare not speak an unpleasant though salutary truth. You dare not do that which may make you an instrument of conveying to your friend immortal life, notwithstanding all your boasted kindness: but you can flatter and compliment him at the expense of integrity and truth, and at the expense of feeding his vanity, that your own also may be nourished.

The description which has been given will best show how a christian will deny himself on the points alluded to. His words, instead of being dictated by vanity, will be always with grace, seasoned with the salt of some useful if not religious principle. He will try to please all men, indeed, but then it will be for their good to edification. He will speak the truth, though its strictness should offend; but he will speak it in love, it being love which dictates even the harshest thing he says. He has the same disposition as other men to flatter and court flattery; but he will be constantly denying it; and he will repent day by day of the flattering words which may slip from him, or of the wholesome words which, through false shame, he may have neglected to utter.

Again, as to his actions. The christian being settled in a persuasion that the love of God, and the love of man for his sake, are the only lawful motives of action, will be solicitous in every step he takes to deny himself to the love of praise, as well as to the fear of shame. He will choose for his company, not those whose acquaintance may do him honour in the eyes of the world, but those by whose help and counsel he will best advance his spiritual interests. He will choose all his employments on the same principle: and if his determination of any matter has been at all biassed by a regard to praise, he will repent of it as sinful, and watch against it in future; always keeping it in view, that the ambition of rising in the world, the common principle of worldly men, must be utterly disallowed by the christian. In short, he chooses that society, that situation, that profession and employment, not by which his pride may be gratified or his name be distinguished, but that by which he thinks he may best promote the glory of God and the good of his fellow-creatures.

C. O.

AN INQUIRY INTO THE CAUSES OF PREMATURE DEATHS.

THE frequency of death in infancy, childhood, and middle life, and the immense disproportion between the number who die in those periods, and of those who die in old age, have often been urged as arguments against the wisdom and goodness of the divine government. The design of this inquiry is to shew that, in the present state of the world, those supposed evils, or defects, are blessings in disguise, and a part of a wise and extensive system of goodness to the children of men.

The reasons for this opinion are:

1. Did all the people who are born, live to be seventy or eighty years of age, the population of the globe would soon so far surpass its present cultivation, that millions would perish yearly from the want of food.

2. Did all the men and women who come into the world, live to be old, how miserable would be the condition of most of them, from weakness, sickness, and pain! Unable to assist each other, and neglected or deserted by their children, or friends, they would perish from want, or perhaps putrify above ground. This view of the consequences of universal longevity is not an exaggerated one. A tribe of northern Indians, Mr. Hearnes says, always leave their parents, when they become old and helpless, to die alone with hunger. They meet death, he adds, with resignation, from an idea of its necessity, and from the recollection of their having treated their parents in the same manner. In support of the remark, under this head, let us recollect how many old people in humble life, are maintained by the public, and how few parents in genteel life, after they have exhausted their liberality upon their children, receive from them a due proportion of gratitude or respect.

3. In the present depraved state of human nature, how great would be the mass of vice in the world, if old age were universal? If avarice in an individual strikes a whole city with surprise and horror, how great would be the mass of this vice in a city that contained 30 or 40,000 old people, all equally absorbed in the love of money? Again, what would be the extent and degrees of ambition, malice and cruelty, nurtured and cherished for 70 or 80 years in the same number of human beings? But, to do justice to to this part of our subject, let us view the effects of universal longevity upon another and greater scale. Suppose Alexander, Cæsar, Nero, Caligula, and many others of the conquerors and tyrants of the ancient world, had lived to be old men with the

ambition and love of power that have been ascribed to them, growing with their years, how much more accumulated would have been their crimes, and how much more distressing would have been the history of the nations which were conquered and enslaved by them! The same Alexander, who at thirty years of age, only demanded divine homage from his captives, would probably at seventy have exacted human sacrifices to satisfy his assumed divinity; and the same Nero, who, when a young man only fiddled at the sight of the houses of Rome in a blaze, had he lived to be old, would probably have danced at the sight of all the inhabitants of that city perishing in its general conflagration. But I will not rely upon mere supposition to evince the pernicious influence which universal longevity has upon morals. The inhabitants of the antediluvian world exhibited a memorable instance of it. Their wickedness is characterized by the sacred historian in the following words. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil, continually. The earth also was corrupt before God; and the earth was filled with violence." Gen. vi. 6 & 11. The extent of the wickedness among the antediluvians may easily be conceived from the two following circumstances.

1. The small number of those persons who had escaped the general depravity of morals which had overspread the world, being *eight* only; and that at a time when the world was probably more populous than it has ever been since.

2. The abortive issue of the means that God employed to reform them. Noah preached to them several hundred years, and probably during that long period, travelled over a great portion of the world, and yet not a single person was converted, or saved from destruction by his ministry, except the members of his own family.

It was from a review of this wickedness, by the supreme Being, that life was shortened, as if in mercy to present a similar accumulation of it in any future age of the world. "And the Lord said, my breath shall not always remain in these men because they are flesh, yet shall their days be one hundred and twenty years."* For the same reason they were afterwards re-

* This translation of the verse is copied from the LXX. whose version is justified by all the circumstances of the case. The Creator had breathed into man's nostrils the breath of life, (Gen. ii. 7.) and a continuance in life was promised him during his continuance in innocence; but upon his transgression he became mortal; and upon an increase of wickedness, human life was proportionably shortened. It was for this reason (Gen.

duced to seventy, or a few more years, as is obvious from the 10th verse of the 90th psalm.

4. The mass of vice is not only lessened by the small proportion of the human race who live to be old, but the mass of virtue is greatly increased thereby. The death of persons who have filled up the measure of their days, and who descend to the grave in a good old age, seldom excites a serious reflection; but every death that occurs in early or middle life, has a tendency to damp the ardor of worldly pursuits, to weaken the influence of some sinful passion, and to produce some degrees of reverence for that religion which opens prospects of life and happiness beyond the grave.

5. If vice, as we are taught to believe, will be punished according to its degrees in a future state of existence, how much greater would be the mass of misery hereafter, if the whole human race lived to be old, and with increasing habits of wickedness, than it will be in the present contracted duration of human life? It is therefore no less an act of mercy, than of justice, that the "wicked live not out half their days."

6. If old age were universal, how difficult and severe would be the conflicts of virtue! To be exposed to the malignant passions of bad men, or, what is often worse, to contend with our own evil propensities for seventy or eighty years, would render the warfare of good men much more perilous, and their future happiness much more precarious, than it is at present. How few persons who live to be old, escape the idolatrous passion of covetousness? Were old age universal, this passion would probably exclude one half of them from the kingdom of heaven.

7. Did all men live to be old, it would render knowledge stationary. Few men alter their opinions, or admit new truths, after they are forty years of age. None of the contemporary physicians of Dr. Harvey, who had passed that age, admitted his discovery of the circulation of the blood. Now, considering that nearly all discoveries in science are made by men under forty, and considering the predominating influence and authority which accompany the hostility of old men to new truths, discoveries made by young men could never acquire belief, or an establishment in the

vi. 13.) that God determined to destroy the old world; and this occasioned the above declaration: the punctuality with which it was verified deserves particular notice; for Noah was employed 120 years in building the ark; and at the expiration of that time the flood came, and destroyed "all in whose nostrils was the *breath of life*, of all that was in the dry land." Gen. vii. 22.

world. They owe both to the small number of philosophers who live to be seventy or eighty years of age.

8. Were longevity universal, with all the deformity from wrinkles, baldness, and the loss of teeth and complexion, that are usually connected with it, what a gloomy and offensive picture would the assemblies of our fellow-creatures exhibit? In the present small proportion of old people to the young and middle aged, they seem like shades in painting, or like a few decayed trees near a highly cultivated garden, filled with blooming and fragrant flowers, to exhibit the charms of youth and beauty to greater advantage. From an assembly composed exclusively of old men and women we should turn our eyes with pain and disgust.

If the causes of premature deaths which have been assigned, be correct, instead of complaining of them, it becomes us, in the present state of the cultivation, population, government, religion, morals, and knowledge in the world, to consider them as subjects for praise and thanksgiving to the wise and benevolent Governor of the universe.

While we thus do homage to the divine wisdom and goodness, let us look forward to the time when the improvements in the physical, moral, and political condition of the world, predicted in the Old Testament, shall render the early and distressing separation of parents and children, and of husbands and wives, wholly unnecessary; when the physical and moral sources of those apparent evils shall be removed by the combined influence of philosophy and religion, and when old age shall be the only outlet of human life. The following verses, taken from the 65th chapter of the prophecy of Isaiah, justify a belief in an order of things, such as has been mentioned: "There shall be no more thence an infant of days," [or an infant that has lived but a few days] "nor an old man that hath not filled his days, for the child shall die an hundred years old. And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit, they shall not plant, and another eat, for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands."

ON CRUELTY TO BRUTES.

Nothing is more common nor more disgusting to humanity, than the accounts of wagers laid on forced and violent exertions of horses and other animals. Let the following instance, taken

from a newspaper a few months since, stand for an example. "Some brutes, in human shape, at Harlowbush fair, engaged a poney, about twelve hands high, to run a hundred miles in twelve hours. The little animal went sixty miles in six hours, but at the eightieth mile, it broke its heart, and fell down dead."

The many cruel practices exercised towards animals intended for food, ought not to pass unnoticed. The unfeeling barbarities of butchers and drovers, in their treatment of different kinds of beasts designed for slaughter, are dreadful to be conceived. The flaying of eels alive, when a single blow, properly given, will instantly kill them, is a well known instance of deliberate cruelty. Much needless torture is practised in depriving shell-fish of life, as oysters, crabs, and lobsters. That exquisite refinement of epicurism and barbarity, the crimping of fish alive, cannot be reprobated in too strong language. Many other cases might be mentioned, and if every reader would try to make a catalogue of all the instances of unnecessary and wanton cruelty in killing animals for the purposes of food, which he recollects to have seen or heard of, it will probably tend much to excite his indignation and soften his heart.

The inhuman methods which are necessarily employed in order to teach various beasts and birds to perform unnatural and strange feats of sagacity and agility, by way of public exhibition, ought to weigh with every man of feeling, sufficiently to prevent his encouragement of any such useless and unwarrantable sights. This is, surely, one of the most wanton abuses of our dominion over the animal race. The same may be said of every mutilation of the ears and tails of horses, under the absurd and indefensible plea of improving their outward appearance.

Too much cannot be said on this subject to all those, whether parents or instructors, who have the care of children. They should watch them very narrowly to prevent their treating insects, birds, or any other animal, with the smallest degree of inhumanity. They should be taught from the first to make the feelings of the creatures their own; and every possible means should be employed to interest their earliest affections, in the cause of tenderness and mercy, on scriptural grounds. To boys, in particular, that fundamental source of future cruelty of temper, the robbing birds of their nests for amusement, should be represented in its true and hateful colours. It was very emphatically said by a writer of the last century but one; "The cruel parent that would encourage his childe to deprive a poor birde of her young brood, right well deserveth to have his own nest robbed, and to become childless." For many

other instances of cruelty to animals, judiciously selected and feelingly commented upon, the reader may consult *Young's Essay on Humanity*.

In order to place the sin of wilful cruelty to animals, and the baneful tendency of an attachment to cruel sports and diversions, in an impressive and solemn point of view, I will conclude with the relation of a circumstance which took place on April 4, 1789. It has already appeared several times in print, and I find, upon actual inquiry, that it is indisputably true. It may serve instead of whole volumes written against cock-fighting, and all other such unjustifiable and inhuman practices. "A. Esq. was a young man of large fortune, and in the splendour of his carriages and horses, equalled by few country gentlemen. His table was marked for hospitality, and his behaviour was courteous and polished. But Mr. A. had a strong partiality for the diversion of cock-fighting; and had a favourite cock upon which he had won many profitable matches. The last bet he laid upon his bird he lost; which so enraged him, that he had the wretched animal tied to a spit, and roasted alive before a large fire. The screams of the tortured bird were so affecting, that some gentlemen who were present attempted to interfere; which so exasperated Mr. A. that he seized a bar of iron, and with the most furious anger declared, that he would kill the first man that interposed to save the cock: but, in the midst of his passionate exclamations and threats, most awful to relate, he fell down dead upon the spot!"

"Doubtless there is a God that judgeth the earth." O! then, "let me die the death of the righteous, and let my last end be like unto his." Ps. lviii. Numb. xxiii.

Ch. Ob.

HOLY RESOLUTIONS.

Mr. Editor,

I submit to your examination, for publication in your useful magazine, the following paper, which was drawn up by a man of distinguished piety, and which may be productive of very salutary effects on some of your readers. Should the plan proposed not be exactly suited to all states and conditions of men, as, from their great variety, it can hardly be expected, still it may suggest to all strong motives for self-examination, and induce many to look more carefully into their own hearts, to discover their unworthiness, and their infinite need of an advocate with the Father.

I am, &c. E.

In the strength of divine grace, I make the following

RESOLUTIONS:

I WILL regard the favour and everlasting enjoyment of God, as the end of all my plans; and study to make the consideration of them influence, as much as possible, the minutest actions of my life.

I will regard the obedience, sacrifice, mediation, and intercession of Christ, as the only procuring cause of all those spiritual blessings which conduce to that end; as the pardon of sin, peace with God, and the sanctifying influences of his Spirit.

I will continually keep in mind my obligation to walk in Christ's steps, and to be holy as he is holy: as one, which if I do not fulfil, I shall in vain hope to enter heaven; and I will ever pray for the Spirit of God, in the belief that through his operation alone, can this holy frame be produced.

I will cultivate an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it.

I will consider love to God and zeal for his glory as my highest duties, and study to improve daily in these divine affections; and I will judge of my progress in them, not by transient fervours of the mind, but by my habitual tempers, by my punctual performance of the self-denying duties of christianity, by my cheerful acquiescence in all God's dispensations, and by the love, the humility, and the meekness which I am enabled to exercise to those around me.

I will study to live a life of dependence on Christ, and of faith in his word; making it the sole and exclusive measure of my belief and practice.

I will particularly study to restrain all wanderings of the mind, in the public and private exercises of God's worship; to banish, as much as I can, vain and worldly conversation, and vain and worldly thoughts from my mind and lips, on the Lord's day; and to give all my household the time requisite for hallowing it.

I will be particularly guarded against the intrusion of impure thoughts. I will turn away my eyes from beholding what might lead to them, shut my ears against polluting conversation, and restrain my tongue from every licentious word; and I will carefully avoid every circumstance which I know to have formerly excited improper feelings, and forbid my thoughts to dwell, for a moment, on past scenes of sensual pleasure.

I will watch against every rising of covetous desire; and while I carefully repress all tendency to improper expense, or the care-

less profusion of any of God's gifts, I will seek out proper objects with whom to share those good things of which God has made me the steward, and of which he will require an account. I will ask every night, whose distress have I this day relieved?

I will no longer put off to a future day, or leave the business of the present day or hour, but will apply myself to it, deny myself to sloth and the love of ease, and exercise a constant and self-denying attention to what is my proper work.

I will keep truth inviolate in the smallest, as well as in the greatest matters.

I will in no case affect knowledge which I have not.

I will read no book but with attention; and I will read none which tend to inflame the mind, or to excite improper sentiments.

I will be ready to communicate, and also to receive knowledge; and I will be open to conviction, ever receiving correction and reproof meekly and thankfully, never questioning merely for the sake of dispute, nor ever retorting upon any reprover.

I will watch against all superciliousness in look or manner, all sourness of mind in dispute, all impatience of contradiction in my intercourse with all, whether common acquaintance or the most intimate relative, as wife, brother, &c.; and I will listen with patience and kindness to the arguments and reasonings of others, however impertinent they may appear at the moment.

I will also watch against a selfish and exclusive attachment to my own comfort, and study to be equally solicitous for the comfort of others, and to repress every rising of impatience at the trouble which this may occasion to me.

I will endeavour to cultivate a temper of more benignity towards all; and I will attend more to the outward expression of love and kindness, never allowing passion to dictate what I may say, but studying to act by others as I could reasonably wish to be dealt with.

I will watch particularly against all hastiness of spirit towards inferiors, and especially those who need my help; but will listen composedly to their representations, and render them all the justice, and all the kindness in my power, consistently with my other duties.

I will not only not use railing words to any, but I will guard against every circumstance in look and manner, which might tend unnecessarily to wound the feelings of others.

I will not allow the ill conduct of others towards me, to lessen my kindness and good will to them.

I will not reprove my servants in anger, but in love; and be

more anxious to remind them of their obligations to God than to myself.

I will not chide nor correct my children in passion, nor use peevish language towards them; and previous to correcting them, I will use prayer to God; and I will not be turned aside by false pity, or by indolence, from duly correcting their faults, which I will ever remind them to be sins against God.

I will never use threatening language, but by way of prevention, and without any mixture of passion; and I will study, not to allow my voice to be elevated above its ordinary tone, in talking with any.

I will guard against all excess in eating and drinking; never allowing complaisance for any to mar for a moment the clear exercise of my reason, or discompose my quiet, by leading me beyond the bounds of strict moderation,

I will, from this time forward, when not hindered by unavoidable circumstances, regularly devote *at least* one half hour in the morning, and one half hour in the evening, exclusively to those concerns which lie between God and my soul.

I will, every day, make the attainment of purity, humility, meekness, lowliness of heart, activity, watchfulness, calmness of mind, kindness of manner, sincerity, and spiritual mindedness, being the graces in which I conceive myself more particularly defective, the subject of special and earnest supplication at the throne of grace.

I will read every day in private a portion of scripture, with meditation and prayer.

I will be daily engaged in the work of intercession.

I will, at least, once every day, call to mind, with due solemnity, the innumerable instances of God's providential goodness to me, recollecting with deep self-abasement, what I was in ——, in —— and in ——, and humbly adoring the infinite mercy of God, which has thus far caused me to differ.

I will also call to mind every day my lamentable failures in duty, my many actions whereby God has been dishonoured and my soul injured, even since it has pleased him to convince me of my obligation to love and serve him; and I will improve the remembrance as an incitement to greater watchfulness, circumspection, and self-distrust.

I will consider the study of my heart as one main business of my life; and I will enter every evening, if possible, into a serious review of the past day, and of the manner in which I have kept this engagement, and into a solemn consideration of the fitness of my soul for entering on the eternal world.

I will anxiously study to reform whatever I shall find amiss; and of whatever defect in the performance of my duty I am sensible, whatever corrupt propensity I may discover, of whatever sinful thoughts, words, or actions, I may have been guilty, I will endeavour to improve as an incitement more deeply to repent of sin, more highly to value the love of my crucified Redeemer, and more implicitly to rely on his atoning merits, for pardon and acceptance, and on the sanctifying grace of the Holy Spirit, for victory over sin, and advancement in purity and holiness of heart and life.

May the Spirit of all grace fill my heart with heavenly wisdom, and form me anew in my Saviour's image! May the bright example of Jesus Christ be ever before my eyes; and may his lessons be ever graven on my heart! Through his blood may my defiled and guilty conscience be cleansed from all sin! May he reign in my heart, and ever continue the object of my ardent desire, of my undeviating reliance, of my cheerful homage, of my lively and active gratitude, and of my highest love! And may the God and Father of our Lord Jesus Christ, the Father of everlasting compassion, the God of grace and peace, sanctify me wholly, and through the blood of the everlasting covenant make me perfect in every good work to do his will, that I may be enabled ever to render to the Father, Son, and Spirit, one God, the praise and glory of all I have, am, or hope for! Amen.

EXPOSITION

OF 1 SAMUEL, XVI. AND XVII.

THE following is Dr. Warburton's explanation of the apparent inconsistency which there is in these two chapters.

"There is a difficulty in the history of David, in which Spinoza much exults, as it supports him in his impious undertaking on sacred scripture. It is this: in the 16th chapter of the first book of Samuel, we find David sent for to court, to sooth Saul's melancholy with his harp. On his arrival, he gave so much satisfaction, that the distempered monarch sent to his father to desire that he might stand before him, (ver. 22.) that is, remain in his service. David hath leave; and becomes Saul's armour-bearer, (ver. 21). Yet in the very next chapter, viz. the 17th, (which relates an incursion of the Philistines, and the defiance of Goliath), when David goes to Saul, for leave to accept the challenge, neither the king, nor the captain of his host, know any thing of

their champion or his lineage. This is the difficulty, and a great one it is. But it would soon become none, in the usual way critics have of removing difficulties, which is by supposing that whatever occasions them is an interpolation; and some blind manuscript is always at hand to support the blinder criticism. But had more time been employed in the study of the nature of scripture history, and somewhat less in collations of manuscripts, these would have found a nearer way to the wood, who now cannot see wood for trees. In a word, the true solution seems to be this; David's adventure with Goliath was prior in time to his solacing Saul with his music, which latter story is given by way of anticipation in chap. 16, but very properly and naturally; for there the historian having related at large how God had rejected Saul, and anointed David, goes on, as it was a matter of highest moment in a religious history, to inform us of the effects both of one and the other; though we are not to suppose them the instantaneous effects. The effects of Saul's rejection was, he tells us, the departure of God's spirit from him, and his being troubled with an evil spirit. (ver. 14.) This leads him naturally to speak of the effect of David's election; namely, his being endowed with many divine graces; for Saul's malady was only to be alleviated by David's skill on the harp. When the historian had, in this very judicious manner, anticipated the story, he returns from the fourteenth to the twenty-third verse of the sixteenth chapter, to the order of time, in the beginning of the seventeenth chapter. So that the true chronology of this part of David's life stands thus: He is anointed by Samuel; he carries provisions to his brethren, encamped against the Philistines, in the valley of Elah; he fights and overcomes Goliath; is received into the king's court; contracts a friendship with Jonathan; incurs Saul's jealousy; retires home to his father; is, after some time, sent for back to court, to sooth Saul's melancholy with his harp; proves successful, and is made his armour-bearer; and again excites Saul's jealousy, who endeavours to smite him with his javelin. This whole history is to be found between the first verse of the 16th, and the tenth of the 18th chapter. Within this is the anticipation above-mentioned, beginning at the fourteenth verse of the sixteenth chapter, and ending at the twenty-third verse; which anticipated history, in order of time, comes in between the ninth and tenth verses of the eighteenth chapter, where, indeed, the breach is apparent; for in the ninth verse it is said, " And Saul eyed David from that day forward." He had just begun, as the text tells us, to entertain a jealousy of David from the women's saying in their songs, " Saul

hath slain his thousands, and David his ten thousands." "From that day forward Saul eyed David," i. e. watched over his conduct; yet in the very next verse it says, "And it came to pass on the morrow, that the evil spirit from God came upon Saul; and David played with his hand; and Saul cast the javelin." This could never be on the morrow of that day on which he first began to entertain a jealousy; for the text says, "from that day forward" he began to watch over his conduct, to find whether his jealousy was well grounded. Here then is the breach between which, in order of time, comes in the relation of the evil spirit's falling upon Saul, his sending for David from his father's house, &c.; for when Saul began first, on account of the songs of the women, to grow jealous of David, and to watch his behaviour, David, uneasy in his situation, asked leave to retire, which we may suppose was easily granted. He is sent for again to court: Saul again grows jealous; but the cause, we are now told, was different: "and Saul was afraid of David," "because the Lord was with him, and was departed from Saul," (ver. 12.) This plainly shows, that the departing of God's spirit from Saul was after the conquest of Goliath; consequently, that all between verse fourteenth and twenty-third of the sixteenth chapter, is an anticipation, and, in order of time, comes in between verse ninth and tenth of the eighteenth chapter, where there is a great breach discoverable by the disjointed parts of distant time: thus the main difficulty is mastered. But there is another, near as stubborn, which this solution likewise removes. When David is recommended by the courtiers for the cure of Saul's disorder, he is represented as a mighty valiant man, a man of war and prudent in matters, and that the Lord was with him," chap. 16, ver. 18. i. e. a soldier well versed in affairs, and successful in his undertakings. Accordingly he is sent for; and preferred to a place which required valour, strength, and experience; he is made Saul's "armour-bearer." Yet when afterwards, according to the common chronology, he comes to fight Goliath, he proves a raw unexperienced stripling, unused to arms, and unable to bear them, and as such despised by the giant. I will not mispend the reader's time, in reckoning up the strange and forced senses the critics have put upon these two passages to make them consistent; but only observe, that this reformation of the chronology renders all clear and easy. David had vanquished the Philistine; was become a favourite of the people, and, on that account, the object of Saul's jealousy; to avoid the ill effects of which he prudently retired. During this recess, Saul was seized with his disorder. His ser-

vants supposed it might be alleviated by music, Saul consents to the remedy, and orders an artist to he sought for. They were acquainted with David's skill on the harp, and likewise with Saul's indisposition towards him. It was a delicate point, which required address; and therefore they recommend him in this artful manner: "The son of Jesse is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person;" that is, "as you must have one constantly in attendance, both at court and in your military expeditions, to be always at hand on occasion, the son of Jesse will become both stations well; he will strengthen your camp, and adorn your court; for he is a tried soldier, and of a graceful presence. You have nothing to fear from his ambition, for you saw with what prudence he went into voluntary banishment, when his popularity had incurred your displeasure." Accordingly, Saul is prevailed on; David is sent for, and succeeds with his music. This dissipates all former umbrage; and, as one that was to be ever in attendance, he is made his "armour-bearer." This sunshine continued till David's great successes again awakened Saul's jealousy, and then the lifted javelin was, as usual, to strike off all court payments. Thus we see how these difficulties are cleared up, and what light is thrown upon the whole history by the supposition of an anticipation in the latter part of the sixteenth chapter; an anticipation the most natural, proper, and necessary for the purpose of the historian. The only reason I can conceive of its lying so long unobserved is, that in the seventeenth chapter, verse fifteen, it is said, "But David went and returned from Saul, to feed his father's sheep at Bethlehem." Now this, being when the Israelites were encamped in Elah against the Philistines, and after the relation of his going to court to sooth Saul's troubled spirit with his music, seems to fix the date of his standing before Saul in quality of musician in the order of time in which it is rerelated. But the words "David went and returned from Saul," seem not to be rightly understood; they do not mean, David left Saul's court where he had resided, but that he left Saul's camp to which he had been summoned. The case was this; a sudden invasion of the Philistines had penetrated to Shochoh, "which belonged to Judah." Now on such occasions, there always went out a general summons for all able to bear arms, to meet at an appointed rendezvous; where a choice being made of those most fit for service, the rest were sent back again to their several homes. To such a rendezvous all the tribes at this time assembled. Amongst the men of Bethlehem, came Jesse and his eight

sons; the three eldest were enrolled into the troops, and the rest sent home again. But of these David is only particularly named; as the history related particularly to him. "Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse, and he had eight sons; and the man went amongst men for an old man in the days of Saul: and the three eldest sons of Jesse went and followed Saul to the battle; and David was the youngest, and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem," i. e. he was dismissed by the captains of the host, as too young for service; and in these sentiments, we find, they continued when he returned with a message from his father to the camp. I have only to add, that this way of anticipation is very frequent with this sacred historian. In the eighteenth chapter, verse eleven, it is said, "And Saul cast the javelin, for he said, I will smite David even to the wall with it; and David avoided out of his presence twice." But one of these times relates to a second casting of the javelin, a considerable time after the first here spoken of, which is recorded in chapter nineteen verse ten. So again, the historian telling us in the tenth chapter, how Saul, when he was first anointed by Samuel, prophesied amongst the prophets, says, "And it came to pass, when all that knew him beforetime saw, that behold, he prophesied among the prophets; then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? Therefore it became a proverb, Is Saul also among the prophets?" (ver. 11, 12.) But it is evident, that the original of the proverb was his second prophesying amongst the prophets at Naioth, recorded chapter nineteenth, both for the reasons given above, and for these: 1. Saul was not at this time known to the people; and 2. The original of the proverb is said to arise from this second prophesying, (ver. 24.) Therefore the account of the proverb in the tenth chapter is given by way of anticipation."

As a further illustration of the difficulties of these chapters, we invite the reader's attention to the following, which is taken from that valuable work, the Christian Observer.

As the inconsistencies which strike an attentive reader in the narration of that part of the life of David, contained in the sixteenth and seventeenth chapters of 1 Samuel, has induced some persons to get over the difficulty by pleading an interpolation of thirty-nine verses, which is a very rash and dangerous way of explaining scripture; I have thought it might not be unacceptable to

some of your readers to state what appears to be the true solution, which is given by Dr. Warburton, but not so fully opened by him nor so generally known as it deserves: and I send it you the rather because the omission of those thirty-nine verses *in the Vatican copy of the Seventy** is urged as an authority for supposing them originally wanting in the Hebrew; whereas I apprehend, when some passages are restored to their proper place, they all form a very necessary and interesting portion of the history of David, and will be found to possess internal proofs of genuineness.

Our account of David, which begins in the *sixteenth chapter* of 1 *Sam.* with the relation of his being anointed by Samuel, has, I apprehend, suffered a transposition at the *fourteenth* verse, which verse, and those that follow to the end of the chapter, should be placed after the *ninth* verse of the *eighteenth chapter*. This restores unity to the narrative, and at once frees it from the difficulties with which it is manifestly embarrassed as it now lies in our Bible. It is strange that so ready a solution should be so overlooked, especially as the cause of the confusion may so easily be traced in the transcriber of a very early copy of the original misplacing one of his sheets through an error in numbering them; and the mistake not being immediately detected would be soon propagated: this I think more natural than Dr. Warburton's idea of a *designed anticipation*. I proceed to notice some objections he has omitted, or but slightly touched, two of which upon examination appear to me to have arisen (as might naturally be expected), from the translators supposing they had the story in perfect order before them. The first objection that occurs (but which is not of this description,) is from chap. xvii. 15. "*But David went, and returned from Saul to feed his father's sheep*," which Dr. Warburton observes, "does not mean he left Saul's court where he resided, but that he left Saul's camp to which he had been summoned on the sudden invasion of the Philistines, together with the rest of his brethren, of whom the three eldest were chosen and the rest sent back." It is not improbable that *Eliab's* unkind words (ver. 28,) may have some reference to David's desire of accompanying his brothers to the battle: they appear to have eyed him, as Joseph's brethren did him, with envy; for Samuel's choice of David, "whom he anointed *in the midst of his brethren*,"

* The verses omitted in that copy are from the eleventh to the thirty-second verse of the seventeenth chapter and the fiftieth verse; from the fifty-fourth of the seventeenth chapter to the sixth of the eighteenth chapter, and the ninth, tenth, eleventh, twelfth, seventeenth, eighteenth, nineteenth, and twenty-sixth verses of the eighteenth chapter: In all thirty-nine.

must have been considered by them as significative of some honourable distinction, though certainly at the time not clearly understood by them. In this order of the story we are not surprised to find, that neither Saul nor Abner knew David when he returned from the slaughter of the Philistine, which, as it now stands, is very unaccountable; and though our translation of ver. two, chap. eighteen, says, "Saul would let him *go no more* home," the Hebrew, having no such reduplication, should be simply rendered would not permit him to return, but the translators evidently thought he *had* returned from Saul's court *before*. When David offered himself to accept the challenge of Goliath, Saul must have accounted him sent of God for the deliverance of Israel, or it would have been inexcusable rashness to have hazarded the fate of the nation on the courage of a youth; but Saul knew that under the theocracy, God had often delivered his people by persons apparently inadequate to the service, and though the nation had revolted from God in desiring a king, yet Samuel had promised the continuance of divine protection upon their repentance and future obedience. (chap. xii.) Saul's admiration of David was, however, soon changed to envy and suspicion by the *burden* of the songs of triumph which greeted their return. Our version reads, chap. xviii. 9. "*Saul eyed David from that day and forward*," the word translated *eyed* should, as Mr. Julius Bate remarks (Critica Hebræa), be rendered *humbled, kept him down:* in consequence of which it appears, that Saul either sent him back, or David prudently withdrew himself, and it is observable he made no claim to the fulfilment of the royal promise so solemnly given, chap. xvii. 25. This conduct was suited to appease the wrath of Saul, especially as David withdrew to a life of obscurity; for, doubtless, the ground of Saul's displeasure was the apprehension of his being the man whom Samuel had told him God had chosen in his stead, and *who was better than him*, chap. xv. 28. Hence this displeasure of Saul's was a real opposition to the divine will as declared by the prophet, and it is no wonder that a chastisement from God followed it; for we then immediately read (according to the connexion proposed,) and not *till then*, that "*the spirit of God departed from Saul, and an evil spirit terrified him.*" It had been said before, chap. xviii. 5, that *David was accepted in the sight of Saul's servants;* it is, therefore, no wonder that they endeavoured again to introduce him, which they do very warily, by the proposal of music as a cure for Saul's malady, and when they had gained his approbation of the measure, David is described (whilst his name is skilfully omitted) "*as a mighty valiant man*,

and *a man of war*, and *prudent in matters*," fitted to attend the king both in court and camp. Now how can it be supposed that Saul's servants should have this knowledge of David previous to his combat with Goliath? Saul, whose anger was subsided, agrees to their proposal, and sends for David, whose skill in music and humble deportment so won upon the king, that he loved him greatly, and desired that he might abide with him. There only remains to be considered the *junction* of the close of chapter sixteen with the tenth verse of the eighteenth chapter, "*And it came to pass on the morrow*," which seems *abrupt* to the English reader; but the objection disappears on considering the word we render *to-morrow*, to be the same which occurs, Exod. xiii. 14. Josh. xxii. 24. and Deut. vi. 20. in all which places the sense requires an indefinite future time; and then it only implies, that though David's music was, through the favour of God, a means of relief to Saul, yet, that *after a time*, his jealousy returned, and he gave himself up to the deliberate purpose of taking the life of that man whom he fully believed God had chosen to fill the throne of Israel, (see chap. xx. 30, 31, where he calls Jonathan's attachment to David perverse rebellion, which would produce his own exclusion from the succession). It is no wonder that this impiety of Saul led him into the evils, and brought down upon himself and his house the calamities* recorded, which ended in the utter extirpation of his family except the line of Jonathan, which was preserved by David in Mephibosheth.

C. L.

ANECDOTE.

After the signal victory off Trafalgar, one of the Spanish ships was taken possession of by the British; on board of which the Spanish captain addressed the Priest as follows: "Father, there has been a serious loss on our part: it appears that God fights for the Protestants!" To whom the Priest gravely replied, "Yes, he has fought for them indeed! and by this battle, it should seem that God himself is a Protestant!"

* By evils as distinguished from calamities I mean those great sins, the destruction of the priests, consequent neglect of God's worship, and, at length, seeking to devils for direction, into which Saul fell, and which awfully terminated in suicide: in the outline of his history (as *David* was a type of the Messiah,) *Saul* seems to have resembled Judas, both in his election and apostacy.

RELIGIOUS INTELLIGENCE.

A letter from the Directors of the Netherland Missionary Society.

To the Rev. Dr. Ashbel Green, chairman of the standing committee of missions of the General Assembly of the Presbyterian church in the United States of America.

REV. SIR,

YOUR very acceptable letter dated Philadelphia, 28th April, 1804, came safe to our hands, and we acknowledge our obligation for the opening you have made for a brotherly correspondence with you. We have learned with pleasure, from the worthy brethren at New-York, with whom we have corresponded since the year 1800, that the missionary spirit increases in all parts of your country; we trust it has been excited by the same spirit which in these last days has, amidst all the commotions of the world, enkindled so much christian zeal for the conversion of the heathen, and for the instruction of destitute christians, especially of those on your own borders, who, in such a multitude, call for help.

We thank you particularly for your minute statement of the furtherance with which this important undertaking has been blessed; and we perceive also with gratitude the communion with our glorified Head, which is the only sure band that can produce brotherly co-operation; and that he has graciously pleased that so many different christians should herein, with one heart and one soul, wish to be the evidence that he will openly approve all who truly engage in this work for the enlargement of his kingdom. This also strengthens the hands of all here in Europe, of different religious societies, and of different ranks, who have united in this weighty undertaking; and it gives us boldness to request your help in mutual love and labour, and by your prayers.

You have the goodness to ask from us some particulars respecting our society about which you have had only some imperfect reports: we shall satisfactorily answer your questions, but it will not be necessary to be very particular, as we must especially refer to the printed pamphlets sent herewith, which we request you to accept in love.

You ask us,

1. How long has your society existed?

Answer. Since the month of December, 1797.

2. What were the circumstances and motives which led to its institution?

A. A report from a then lately established missionary society in London was brought to us, and awoke, in the first place, the learned and pious Mr. *I. F. Vanderkemp*, who, upon particular information that it was to be sent throughout Christendom, was seized with an ardent desire to go and proclaim the tidings of salvation to the heathen; he made a voyage to London, to visit the English brethren; upon his return, he was stimulated by his zeal, to form a small society here, in Rotterdam, and in other parts of our country, from which our society originated. Then he went again to England, taking with him the pious young teacher, Mr. *J. J. Kicherer*, which brethren, in the year 1798, made the first voyage to Africa, on account of the London society, and some societies with us. Brother *Vanderkemp* was ordained a teacher in England.

3. What are your leading religious principles?

A. Our society have wished to establish themselves, simply, upon the Gospel of Grace for sinners, according to the instructions of the Saviour and his apostles, as will be explained to you in a small pamphlet which accompanies this.

4. What obstacles or difficulties have you had to surmount?

A. After the first mission to Africa on account of the English brethren, we also engaged some other missionaries, and sent them to those parts, to serve withinland: therein we had no great difficulty; and throughout the whole we have met with more encouragement and assistance than obstruction, both from the pious here and in that country.

5. Have any opposed you by writing, or by governmental influence?

A. Some small pamphlets were published, containing reflections on our undertaking; but none expressly in opposition to it: nevertheless, the government has always been friendly and helpful to us, although it was not necessary for them to countenance it by public authority, which indeed we never asked. Both the English and Dutch governments at the *Cape of Good Hope* have been very favourable to the brethren.

6. What are your funds?

A. Voluntary contributions, and gifts from devout people, have not been inconsiderable, and have hitherto been sufficient.

7. What is the number of your missionaries?

A. You will see by the pamphlets sent herewith that the number of the Dutch missionaries is not yet very great; but when we join, from time to time, in the same work with the English brethren, undertakings can be set forward, for which there is great encouragement. We have now also in our employ Dutch brethren from a religious missionary seminary at *Berlin*.

8. Are they all men of education, or not?

A. But few besides Dr. *Vanderkemp* and Mr. *Kicherer* have had an academical education; but we require good natural understanding, and an aptness for the missionary work which they undertake; and, above all, a hearty love to the Lord Jesus Christ, and to the souls of their fellow-men.

9. What instructions do you give your missionaries?

A. We instruct them to qualify themselves beforehand as much as possible with all the requisites for christian missionaries, as well with respect to their preaching, as to the conduct of the mission; (such instructions have hitherto been carefully given by our brethren appointed for that purpose at Rotterdam;) and also relating to the common doctrine of salvation by the knowledge of the gospel, and its necessary fruits, without being restricted by the peculiar system of any particular church.

10. What are the places to which you have already sent missionaries?

A. For our own part, we have sent missionaries only to *Africa*, where the extent of the country, and the prospect of a blessing, afford great encouragement.

11. And what other places do you contemplate for them?

A. If it please God to bless us, we think of *Madagascar*, or *Ceylon*; for which last island also a Holland sister, married to the Dutch brother *Palm*, is now on a voyage, in the employ of the English company.

12. What has been your success hitherto?

A. Besides the blessing which has attended our undertaking here in this country, in many awakenings of the pious, and in instructing many of our ignorant countrymen, the favourable reports of our missionaries give us great reason for a thankful acknowledgment of the divine goodness; particularly in the year past, a visit was paid to Europe by the worthy *Kicherer*, with three converted Africans, which were here, as well as in England, a very acceptable fruit of the labour of this brother, as you will understand from the little printed account sent herewith.

Brother *Kicherer*, with his friends, went upon a new missionary voyage in October, 1804: we hope soon to receive information of his arrival at the *Cape of Good Hope*. These brethren have received new instructions for *Africa*, with the approbation of the English brethren.

13. What are your hopes and prospects for the future?

A. Our hope is, that our Lord Jesus Christ, who was so evidently with our missionaries, will establish a true church both in Africa and elsewhere, whereby the poor and ignorant natives may embrace the truth, and their lives be thereby truly reformed, and his honour established. We can say but little as to our future prospects: could we once have a general peace and open navigation, we should have prospects from our Asiatic settlements; but this is uncertain. We have reason to stand astonished that, by the blessing of the Lord, so much has been done in so few years; and we wish, moreover, to see what other ways will be opened.

14. What advice can you give to us?

A. Far be it from us to presume to give any advice to your superior knowledge, and greater experience, especially respecting the places and circumstances of your extensive missions, which differ so much from ours. Prayer, and the continual committing our society to the power and mercy of the Lord, is our principal mean. Our society has spread itself through all our provinces, and many take part in it in each city and village, where the members meet on the first Monday in every month: as in England they hold meeting for prayer, communicate information relating to the spreading of the gospel, and keep alive and strengthen religious impressions. We send you herewith the Report for 1804.

We pray you to receive this little parcel in love, and the rather because it will confirm the foregoing letter. We request an answer, and also some accounts from you of your proceedings, or concerning religious revivals in your country: such will very much oblige us.

We earnestly entreat a remembrance of our society in your addresses to the throne of grace; as we also shall not forget yours; being with great esteen and love,

The Directors of the Netherland Missionary Society.

In the name of the whole,

B. LEDEBOER, *Secretary*.

Rotterdam, May 20, 1805.

Philadelphia, Feb. 4, 1806.

PROPAGATION OF THE GOSPEL.

To all who love the prosperity of Zion, and are disposed to aid in propagating the Gospel among the Heathen.

THE subscriber lately returned from a voyage to the East-Indies, touched in Europe, and was in London in August last, where he received from the Baptist Missionary society in England, for propagating the gospel among the heathen, one thousand guineas, to be sent in the spring to the missionaries in Bengal, for the purpose of printing the sacred scriptures in one of the languages of that country. There are seven languages that the missionaries there aim to translate and publish the scriptures in. They have made such progress in three of them that it is expected that the above sum will enable them to complete the work. The money is now in the hands of ROBERT RALSTON, Esquire, of Philadelphia, who will forward it in due time. Should any individual, society, or congregation of people in the United States of America, be disposed to contribute to this good work, Mr. *Ralston* will gladly receive whatever may be sent to him for that purpose, and add to it the above sum, to be forwarded to the missionaries at Serampore, near Calcutta.

(Signed)
BENJAMIN WICKES, Sen.
Philadelphia, Nov. 4, 1804.

WE whose names are underwritten, ministers of the gospel in the city of Philadelphia, do hereby certify that we are fully ascertained that the statement made by capt. Wickes, in the foregoing advertisement, is perfectly correct. We also take the liberty respectfully to recommend to the pious and the liberal of all denominations of christians, in the United States, an attention to the important objects which this advertisement holds up to their view. Nothing, it appears to us, can be more interesting to a truly benevolent mind. The design contemplated, is not to disseminate the favourite tenets of any particular sect of christians. It is to print and propagate, among a race of heathen who are sunk and degraded by the vilest and cruelest system of superstition and idolatry, *the pure word of eternal life contained in the holy scriptures*, without any gloss or comment whatsoever. If this can be extensively effected, the happiest consequences may be expected to follow; since the natives of India, unlike most other pagans, are, many of them able to read, and still more of them are disposed earnestly to listen to what the Bible contains. Even the amelioration of their condition in this life, by a knowledge and belief of the scriptures, would be an event calculated to produce a lively joy, in every mind influenced by humanity: for their horrible superstition subjects them unceasingly to the most dreadful torments, and annually deprives a large number even of life itself. But in addition to this, how interesting must be the thought to every truly pious mind, that many of these miserable creatures, by having a Bible in their hands, may not only better their worldly condition, but become truly converted unto God, and through the merits of the Saviour, be raised to eternal happiness and glory. Among the many objects which we know are now soliciting the patronage of the pious and the liberal, throughout our country, we cannot but think, that this deserves a marked attention. Nor can we forbear to add, that we have good reason to believe, that donations from the inhabitants of the United States, for the promotion of the design which has here been specified, would greatly animate and encourage the worthy men who are engaged in the translation of the scriptures, by giving them a striking proof that their arduous work interests the feelings, and is accompanied by the good wishes of christians, in every region to which the knowledge of it has extended.

Some other important considerations, which it is hoped will as much encourage the liberality of the public, as they animate the hopes and labours of the missionaries in India, ought to be briefly stated. At Serampore, the immediate seat of the mission, there are a type foundery and printing presses, together with a valuable library, consisting chiefly of books containing the various copies and readings of the scriptures, with whatever can materially facilitate the labours of a translator. Learned natives can be procured to assist in the work: and the local situation of the mission is such as will render its distribution throughout India easy and immediate. The missionaries themselves, (among whom is the laborious, learned, and pious Mr. CAREY, professor of Oriental languages, in the college of Fort William, at Calcutta) have been so long engaged in studying language, and translating, that the employment has become in a good degree habitual.

Seven languages are spoken in India: the *Ootkul*, which prevails among four millions of the inhabitants; the *Telinga*

and *Kurnata*, each spoken by about seven millions; the *Mahratta*, used by eight millions five hundred thousand; the *Tamul*, by upwards of nine millions; the *Hindostanee*, by at least forty-five millions; and the *Bengalee*, in which the translation is already completed, by a number of the inhabitants nearly equalling the population of the United States of America. The total of the benighted idolaters of India, equals about the one-eighth of the whole race of men now dwelling on our globe. How animating the prospect, that the Holy Bible, by the efforts of pious christians in Europe and America, is likely soon to circulate among these millions of wretched people, by whom absurd and injurous *Vedas* and *Shasters* are now pronounced divine.

Ashbel Green, senior pastor of the 2d Presbyterian Church.

J. Henry C. Helmuth, pastor of the German Lutheran Church.

William Rogers, professor of English and belles lettres in the university of Pennsylvania.

John Hey, pastor of the Independent Church.

Joseph Pilmore, rector of the Episcopal Church of St. Paul's.

James Gray, pastor of the Scotch Presbyterian Church.

George Potts, pastor of the 4th Presbyterian Church.

William White, pastor of the 2d Baptist Church.

Joseph Shaw, pastor-elect of the Associate Congregation.

Samuel Helfenstein, pastor of the German Reformed Church.

Jacob J. Janeway, co-pastor of the 2d Presbyterian Church.

William Colbert, minister of the Methodist Episcopal Church of St. George.

William Staughton, minister of the 1st Baptist Church.

*** It is respectfully requested, that the donations or collections which shall be made throughout the Union, may be forwarded to any of the under-mentioned gentlemen, who will remit them to Mr. Ralston.

The Rev. Dr. Rogers, the Rev. Mr. Williams, New-York.

The Rev. Dr. Stillman, the Rev. Dr. Eckley, Boston.

The Rev. Joseph Buckminster, Portsmouth, N. H.

The Rev. Dr. Dwight, New-Haven.

Mr. Gallaudet, Hartford, Con.

The Rev. Dr. M'Whorter, Newark, N. J.

The Rev. Mr. Clark, New-Brunswick

The Rev. Mr. Ingles, the Rev. Mr Richards, Baltimore.

Joseph Nourse, Esq. Register of the United States, Washington.

The Rev. Dr. Muir, Alexandria.

The Rev. Mr. Grigsby, Norfolk.

The Rev. Dr. Furman, the Rev. Dr. Keith, Charleston.

The Rev. Mr. Clarkson, the Rev. Mr. Clay, the Rev. Mr. Holcombe, Savannah.

N. B. The Printers of Newspapers who shall insert the above, will have the satisfaction to reflect, that they have lent their aid to promote the cause of piety and benevolence.

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Extract from information from Serampore, dated November 14, 1804, published by the Baptist missionary society in London.

"Our brethren were going on with the translations of the Bible. Besides the Pentateuch, and a second edition of the New Testament, they have printed great part of the third volume of the Old Testament. They have printed a considerable part of 10,000 copies of Luke, Acts, and Romans, which are published separately. They have begun printing the New Testament in Mahratta and Hindostanee. The New Testament is nearly all translated into Mahratta and Orissa. A gentleman is translating the New Testament into Malay; and a plan is formed for translating the scriptures into Chinese."

N. B. Donations or collections made at any time during the present year will be in season, and duly forwarded.

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In answer to solicitations for promoting the abovementioned plan, after giving an account of his success, a worthy and intelligent correspondent makes the following remarks.

"How truly eventful is the present period! While a gigantic power is humbling the thrones of Europe, and exhibiting an ambition dangerous to the peace of the world and to the rights of nations; while a destructive philosophy, that undermines morals and religion, that threatens in its progress to weaken the only sure ties of society, and to prostrate the best interests of man is spreading in all quarters of the civilized world; a spirit unusual and surprising is manifesting itself in different parts of Europe, and I hope is enkindling in some measure in this country, not only to send a preached gospel to the benighted nations and destitute parts of the earth, but to search out the habitations

destitute of the scriptures, and to put the sacred volume in their possession! While the camp of the saints is besieged by such numerous, subtle and potent adversaries, with what pleasure do we witness the pious praying multitudes coming forth to the help of the Lord against the mighty! May the Lord God of hosts be their *rearward* till truth shall be established in the earth, till righteousness shall look down from heaven, and the kingdoms of this world become the kingdoms of our Lord and of his Christ!

"I think our Magazine is, at least, decently supported, and hope it may prove extensively useful in promoting the great and good cause of truth and piety on the earth. In the last number, nothing interested me so much as the extracts, exhibiting the extensive and growing desire for the sacred scriptures, and the unusual zeal manifested to aid the views of the Bible society! O may the Lord increase the desire, and smile upon and extensively bless this pious work! The account of the little boy, with his brood of chickens, melted me down! Surely out of the mouths of babes and sucklings the Lord is still ordaining strength because of his enemies, that he may still the enemy and the avenger!"

Extract from the Report of the Directors of the Missionary Society, to their eleventh General Meeting, held in London, on the 8th, 9th, and 10th of May, 1805.

[*Continued from page* 140.]

ASIA.

The directors wish in the next place to invite the attention of the society to the eastern world, the regions of which are so vast in their extent and so full of civilized inhabitants, presenting to the christian mind many millions of our fellow-men, long immersed in vice, error, and superstition, and for whose conversion few attempts have hitherto been made. For some time past, the miserable condition of these nations, and particularly of those whose commercial connexion with this country affords a strong claim to our regard, has seriously occupied the minds of the directors. Their efforts have consequently been principally directed to the eastern and western coasts of the great peninsula of India, and to the important island of Ceylon, nearly connected with it.

The society is already acquainted with the steps which have been taken as to the island last mentioned. The Rev. Mr. Vos, a veteran in the service of the Redeemer, and formerly a faithful minister in South Africa, near the Cape of Good Hope, superintends this mission. The German brethren, Ehrhardt and Palm, accompany him on this embassy. Together with these, the reverend brethren Ringletaube, Desgranges, and Cran, have sailed for Tranquebar; these are intended to labour on the continent of India, where the providence of God, after they have received the best advice from our Danish brethren at Tranquebar, may direct them to settle, in the most eligible and promising spot. Unexpected delays, not uncommon however in all shipping concerns, protracted their stay in Europe till the 20th of April, 1804, when they sailed in the Danish ship King's Packet from Copenhagen.

The goodness of God in preserving their lives, when just leaving the coast of Denmark, must be mentioned with peculiar gratitude. The vessel was at anchor about three miles from the shore, and the brethren were proceeding to join it in a boat. When they had proceeded about three-fourths of the way, the boat became leaky, and the water rushed in so fast, that they soon found themselves in the most imminent danger. In this emergency, Mr. Vos having, happily, a tin vessel with him, they successfully employed it in bailing out the water; by which means they kept themselves up, till the people on board the ship, perceiving their perilous situation, sent out their own boat, and took them safely on board. The directors had the pleasure of finding by the Cape Gazette, dated 11th August, 1804, that the ship had arrived safely at the Cape on its way; but no information has yet been received of their arrival in India.

[*To be continued.*]

OBITUARY.

DEPARTED this life, on Monday, the 17th of March last, at the residence of her son, Dr. James Ewing, in Pittstown, New-Jersey, in the 68th year of her age, Mrs. HANNAH EWING, relict of the Rev. John Ewing, D. D. late senior pastor of the first presbyterian church in Philadelphia, and provost of the university of Pennsylvania.

This venerable lady, supported by that religion of which she was an ornamental professor, endured a long and tedious illness with truly christian submission.

Her remains were brought to this city and respectfully intered on the Thursday following, in the cemetery, belonging to the first presbyterian congregation, by the side of her husband. Mrs. Ewing was deservedly esteemed by those who had the pleasure of her acquaintance; she was the affectionate wife, the anxious mother, and the sincere friend.

Freed now from the cares of this "vale of tears," her spirit is made happy with her God.

"Faith builds a bridge from this world to the next,
"O'er death's dark gulph, and all its horror hides.

OF SUSANNAH HARRISON.

MR. EDITOR,

YOU will probably oblige many of your readers, by publishing in the next number of your Magazine, the following account of the behaviour of Susannah Harrison, the author of "Songs in the Night," during her last illness.

Yours, &c. Z.

THE writer had been to visit her several times, and found her mind, though properly exercised with the view of eternity, rather under a cloud. On repeating his visit, on the Lord's day, she said, "I am glad to see you; now I have good news to tell you. God does verily hear and answer prayer. I have found what I wanted, and can now die in peace. Oh! what a discovery has been made to me since I saw you! About four o'clock, this morning, as I lay sleepless and was lamenting over my guilt and sinfulness, the Lord, of his infinite mercy, gave me faith to look to *the blood of sprinkling;* and I was helped to lay hold on Jesus as my only Saviour. Now, methinks, I am clothed with his righteousness. What grace and mercy to so sinful and worthless a creature!" Though her bodily weakness was great, yet she indulged such sublime ascriptions of praise, as cannot be repeated without injuring their beauty. Recovering herself, she said to a person that was near, "You prayed, last night, that I might have a a good sabbath-day; and a sabbath indeed I have had! such a one as I never expected in this world; but I believe it is the beginning of a long one, even an eternal sabbath. Surely I cannot live till the return of another. My heart and flesh seem to be failing as fast as my pulse beats; but God, blessed be his name! is the strength of my heart and my portion forever."

Notwithstanding she was so full of divine things, yet she well knew when to speak of them, and when to be silent; and, as a proof that she was in her right mind, she always suited her discourse to her company; and if any were present who she thought would despise experimental religion, she would be silent. An exceedingly light and gay young woman coming to her bed-side, she looked wistfully at her, and said, "What, are you come to see me? Be persuaded to lay aside your vanities, because you must die as well as myself, though you may live a little longer than I shall." The manner in which she spoke these few words, caused the young woman to burst into tears, and to turn away. She said she knew the young woman, but wished she had not, for she had been a snare to her. One who had been a fellow servant with her, coming to see her, wept. She said, "Weep not, I know you are a seeker of Jesus. I have been a witness of your tears, and you of mine; but now my tears are turned into joy, and so I trust will your's be sooner or later. Be encouraged, therefore, for if you have slighted convictions, I have done the same; if you have trifled away precious time, so have I; if you have been slow of heart to believe, I more: but, through rich grace, I have obtained mercy, why may not you? You can be but the chief of sinners; as such, I went to God, and found him merciful and gracious—a God pardoning iniquity, transgression and sin." To another she said; "Live by faith on the Son of God; I have not lived so, for if I had, I should not have had so many fears and doubts as I laboured under, at the beginning of my illness. It is good living by faith, but better dying in faith; and the best of all, when faith shall be turned into sight, and

hope into enjoyment. Oh! when will that be! In heaven we shall see such things, as eye hath not seen, nor ear heard of. We shall see God in majesty—the Lamb of God—the angels of God—the redeemed of the Lord! What is their work? all praise! Methinks I shall sing the loudest; my song, I am sure, must be, Grace, Grace!"

At another time, she spoke of the infinite majesty of God, as if she had a view of his unveiled glory. She dwelt upon his nature, attributes and perfections. She went on speaking of the characters, names and titles given him in the scriptures, in such a manner as was truly surprising, and which made the heart to glow. Afterwards, when a little wine was offered to her, she said, "Christ, when he was dying, had vinegar and gall given him instead of wine; not only vinegar, which is sour, but gall, that is bitter, and both mingled together. He drank the sour and the bitter, that I might have the sweet." Here she greatly enlarged on the passion and death of christ. "By his death," said she, "he procured for me, and you, and you, and you," pointing to several, "not only pardon and reconciliation, but heaven also, where I hope soon to enter, and where you will quickly follow." A neighbour overhearing her, and not understanding what was said, reported abroad that she was mad. On being told of this, she cried, "Lord, more of this madness give to me and her! It was said of him who spake as never man spake, *He is beside himself, yea he hath a devil;* but I hope I do not say any thing unbecoming. I know I do not speak of myself; for when in health, I could scarcely speak at all about sacred things. It is God who gives me matter and words. To him be all the glory; not unto me, not unto vile, unworthy me, but

"To him that earth's foundations laid,
"Be everlasting honours paid."

Noticing how long it was since she had been at public worship, she said, "I should like to worship him in his earthly courts again; but I had rather behold him face to face. I had much rather cast my crown before him in heaven, and see the King in his beauty there; yet I desire to wait the appointed time till my change shall come. This body *must* die before I can see him; then shall I behold his face in righteousness, and never, never sin any more."

In this state of mind and feeling did this pious woman remain, until the termination of life; and surely, such instances of consolation and triumph at the hour of dissolving nature, arising from such views of the merits of the Saviour, will contribute to evince the reality of the christian religion, and the infinite importance of embracing the mercy which it offers.

POETRY.

Written under a gloom of thought which no human motives could dispel.

BY A LADY.

When sorrow presses on the care-worn breast,
And wakes to agony the nerve of pain;
When recollection paints the scenes once blest,
And the soul sickens at the vapid train
Of earth's delusive hopes, false, mutable, and vain:

When sickness palls each effort to remove
The gloom of languor from the hour of care;
Blest be the impulse, which, from heav'nly love,
Leads the sad mourner to the house of pray'r
To seek the dawn of peace, the source of comfort there!

There to pour out the heart which pants for rest,
With fervour kindling at Devotion's fane,
To him whose holy influence the breast,
By woe subdu'd, with firmness can sustain,
And where wild sorrows throbb'd, bid peace all soothing reign.

And there the humble supplication raise,
Th' unutter'd pray'r, which sighs to be forgiv'n;
Or join to swell the grateful note of praise,
While the rapt soul, no more by tempest driv'n,
From hope's mild op'ning dawn, anticipates her heav'n.

There, too, to listen to the sacred lore,
When heav'n-taught wisdom truths sublime display;

Blest truths! which teach the suff'ring soul to soar
Above the toils of this drear, rugged way,
And seek, beyond yon radiant skies, still brighter day.

O! hope triumphant! sorrow's blest relief!
Still o'er my soul diffuse thy balm divine;
Bid her press forward though the storms of grief,
Strew the dark path to death's allotted line;
Beyond, conceiveless joys, and ever during, shine. P.

The following was composed after hearing a sermon by the late Rev. Samuel Pearce, of Birmingham, from Psalm lxi. 2.

Overwhelm'd with affliction and grief,
To thee holy Father I cry;
O lead me to Christ for relief,
The Rock that is higher than I.

Though creatures no good can afford,
To thee may the helpless apply;
O lead me to Jesus my Lord,
The Rock that is higher than I.

Hail, precious impregnable Tower,
Thou refuge eternally nigh!
Secure in thy clefts I'll adore
The Rock that is higher than I.

While passing life's perilous seas,
To thee, blessed Jesus, I fly;
O grant me salvation and peace,
Thou Rock that art higher than I.

When storms of temptation arise,
And Satan roars loud to destroy;
Preserve me, thou source of my joys,
Thou Rock that art higher than I.

Thy saints thou hast never forsook,
Alone on thy name I rely,
Alone to thy faithfulness look,
Thou Rock that art higher than I.

Whene'er the pale messenger, death,
This body is sent to destroy,
O bless me with shelter beneath
The Rock that is higher than I.

Then freed from this prison of clay,
I'll sing as I soar to the sky,
And shout through the regions of day,
The Rock that is higher than I.

SONNET TO INNOCENCE.

Offspring of light, and purity divine!
Whose spotless bosom's thoughts transparent glow;
Whose hopes on truth's unshaken rock recline,
Borne o'er the gloom, though tempests roll below.

Sweet Innocence! a heart that pants for rest,
Long torn from peace and love, to thee would come;
O beam, pure spirit! on the suff'ring breast,
A ray to dissipate affliction's gloom.

Teach me, though youth's enchanting prospect fades,
And where gay hopes allur'd, dark sorrows roll,
Enough for me if no remorse invades,
Nor unrepented guilt appals my soul.

O teach me that to thee alone 'tis given,
To claim the soul's best hopes, and raise her views to heav'n!

P.

Mr. Editor,

The following imitation of the Greek Hymn, in one of your late Magazines, is at your disposal.

O blessed, ever blessed Lord!
My feeble voice attempts thy praise!
Inspire my accents by thy word,
The song of gratitude to raise.

But should frail nature's wonted power,
Aw'd by thy greatness, languid be:
O aid my heart, this tranquil hour,
To speed her silent flight to thee.

Z.